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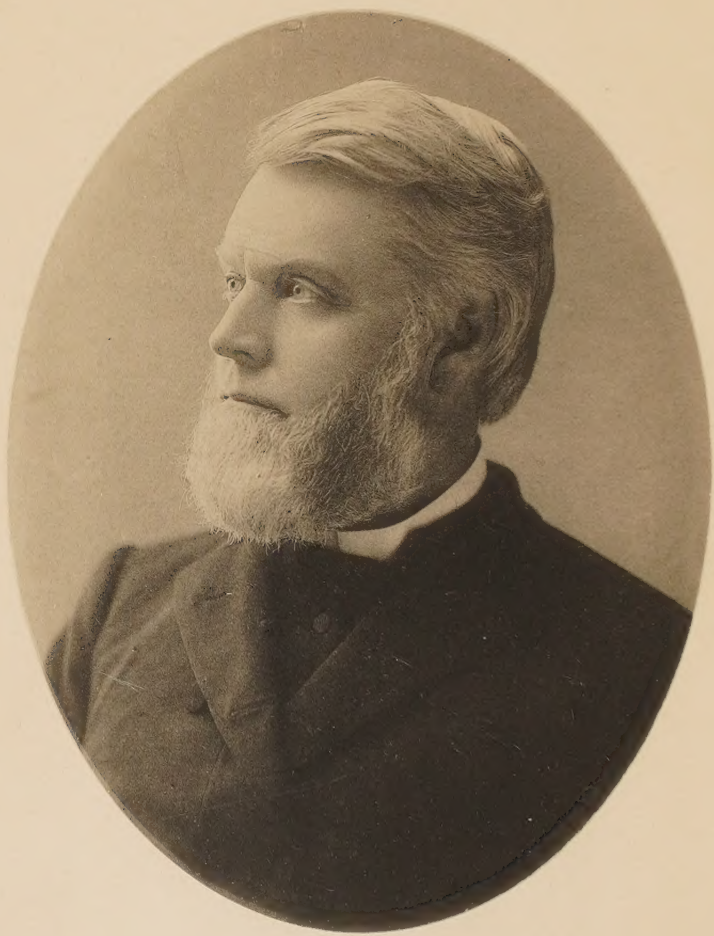


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BISHOP W. X. NINDE.

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THE
KANSAS METHODIST
PULPIT.

A COLLECTION OF
TWENTY-FOUR SERMONS

BY
BISHOP W. X. NINDE, Topeka, Kansas,

AND
VARIOUS MEMBERS OF THE FOUR KANSAS CONFERENCES
OF THE METHODIST EPISCOPAL CHURCH.

COMPILED BY
J. W. D. ANDERSON,
OF THE SOUTH KANSAS CONFERENCE.

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PREFACE.

WHILE no originality is claimed for the plan of this work, THE METHODIST PULPIT, and THE SOUTHERN METHODIST PULPIT, and perhaps other compilations of like character, having preceded it, still it is believed that this is the first such work in which the contributors have all been chosen from one State.

The name of the work carries with it its own best recommendation. For thirty-six years "Kansas" has been a household word in all parts of the United States. Northern gales have blown to her fervent prayers for her prosperity, while the balmy breezes from the South have wafted imprecations much warmer than the medium upon which they were borne. New England teachers, preachers, politicians, artisans and farmers met here their exact antipodes. Cavalier and Roundhead met and renewed their hostilities as readily as though they were fresh from Naseby. The result was such a rapid succession of important events, such marvelous products from the unusual combinations, that public interest in the field of operations has never slackened.

During all these years Kansas has never ceased to develop. "Kansas, sir, is the Cinderella of the American family," said our earliest and warmest friend, Charles Sumner. But it has been no fairy's wand that has taken away her insignia of poverty and clothed her with the garments of a princess! No; it has been the providence of God, administered through his faithful, obedient servants. Men who have had steadfast faith in God, who have listened for his guiding voice, who have followed right for the sake of right, have brought about the result.

The compiler, having come upon the stage of action too late to take any effective part in the work, may be permitted to say that no small portion of the credit for our development

and present condition as a State belongs by right to the Kansas Methodist preachers. Almost with the introduction of the Kansas-Nebraska bill came the organization of the Kansas-Nebraska Conference, and the new Territory was occupied by men uncompromising in their hatred of slavery, and thoroughly determined that Kansas should be a free State. Their influence in those formative times cannot be measured.

In the later struggles through which prohibition became a part of our constitution, the Methodist preachers were again found at the front of the battle. They seem to have been the first to give expression to the desire for a State prohibitory law. Twenty-eight years ago the Kansas Conference, in its session at Wyandotte, resolved: "That public sentiment demands a judicious prohibitory liquor law in place of the present license law." During the famous prohibition amendment campaign of 1880, Governor St. John said: "*There is one class of men who need no drilling, and who are always in line of battle—they are the Methodist Episcopal ministers.*"

The object of the present volume is to put in suitable form for preservation some of the words of some of the men who have helped in this process of State development. While personal friendship has had its part in the choice of contributors, the compiler thinks that they will be recognized as representative men. Any other person compiling such a volume would probably have chosen different men, and the volume produced would have been fully as meritorious.

Upon consultation with the publishers, it was thought best to make the page somewhat smaller than the size mentioned in the prospectus. Rev. J. W. Stewart, who is advertised as a contributor, found himself so fully occupied with his other work that he could not furnish a sermon, and a very few days before publication Rev. J. W. Wright consented to take his place. With these exceptions, the compiler believes that all the provisions of the prospectus have been met.

MARCH 1, 1890.

J. W. D. ANDERSON.



BISHOP W. X. NINDE.



S. E. PENDLETON, D. D.



C. R. RICE



A. SCHUYLER, D. D., LL. D.

THE CERTAINTY OF OUR CHRISTIAN HOPE.

BY W. X. NINDE, D. D., LL. D., TOPEKA, KANSAS.

(ONE OF THE BISHOPS OF THE M. E. CHURCH.)

“Wherefore, the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Savior, Jesus Christ.” (II Peter 1: 10, 11.)

I have not chosen this text with the purpose of preaching a controversial sermon. The old disputes between the champions of elective redemption on the one hand, and the advocates of free grace on the other, are among the things of the past. They have little interest now, save to the curious student of history. You will recall the famous five points of Calvinism—total depravity, unconditional election, effectual calling, irresistible grace and final perseverance. The late Bishop Morris was accustomed to set over against these five points of Calvinism what he called the five points of Methodism: “All men are sinners, all men are redeemed, all men are called, as many as obey the call are elected, as many as persevere to the end shall be saved.” In these happy days of warm and generous Christian fraternity, the churches are coming nearer together in their doctrinal beliefs. We all now believe in “election,” rightly understood, and we all believe in “free grace;” we believe in the perseverance of the saints, and we believe in working out our salvation with fear and trembling. The text, therefore, instead of suggesting points of difference to be discussed, presents a practical theme of duty and privilege.

The apostle’s exhortation is quite in harmony with the spirit of our times. Our age is eminently a practical one.

We have little relish for the marvelous. The men and women of to-day are seeking after hard facts and solid realities. This is the spirit of our modern science. The men of science have mapped out the whole field of nature, and specialists are working in each department with the most critical and painstaking care; and, as the result of such honest research, the deliverances of science, within the sphere of observation, have almost the weight of intuitive wisdom.

And so of our common life. What pains we take to protect our health and preserve our life. How careful we are to insure our property interests—our rights of possession. How concerned we are for the public security, and how impatient with any who would disturb it, especially with the rash men who would wreck the very foundations of public order. Is it not amazing now, that the very men who in temporal things are so exceedingly provident and careful, in spiritual matters seem often insanely reckless? Nothing indicates more clearly the depraved and downward tendency of our moral nature than this disposition to magnify the importance of comparative trifles, and give scarcely a passing thought to the most momentous interests of time and eternity.

But the apostle's words are not addressed to godless, heedless men of the world, but to Christian believers. "Wherefore, the rather, *brethren*, give diligence to make your calling and election sure." These are not somber words; they are an implied promise. Called, and having obeyed the call, divinely elected to eternal life, the apostle would have us make sure work of our salvation. Is it not sadly true that doubts and fears do largely disturb our peace? Do not our feelings sometimes find expression in the poet's lines?

"There is a heaven o'er yonder sky,
A heaven where pleasures never die;
That heaven I sometimes hope to see,
And then I fear 'tis not for me."

And this uncertainty brings sorrow and unrest, and we long,

oh how ardently, for the full assurance of present acceptance and final salvation. Well, my brother, lift up the hands that hang down! It is this very thing which the apostle invites, nay, urges us to secure. Other things may disappoint and fail us. The conclusions of science may prove deceptive. Riches may escape us when we seem to hold them in our firmest grasp. Health may decline, and life itself must yield to the inevitable; but the riches laid up on high—the life hid with Christ in God—are absolutely secure; safe from all the vicissitudes of time.

But what is it necessary we should do to make our peace, calling and election sure? The apostle does not inform us, at least, not in this immediate connection. It is clear, I think, that in an important sense we are to continue to repeat some of the things that were done by us at the very beginning of our Christian life. “As ye received the Lord Jesus, so walk ye in him.” We are to hold fast the beginning of our confidence steadfast unto the end. In seeking, therefore, what we are to do, we are led back to examine the very foundations of the Christian life.

Now, the things required for our salvation are explained in many places in the New Testament, but nowhere more explicitly and clearly than in the twentieth chapter of the Acts. St. Paul is on his last journey from Greece into Syria. Passing through Asia Minor, he stops at Miletus, and from thence sends for the elders of the neighboring Ephesian church. When they are come to him, he addresses them in those touching words which none of us can read without emotion. He recounts his manner of life during his long sojourn among them, and closes by telling them that he had kept back nothing that might have been profitable unto them, but had “taught them publicly and from house to house, testifying both to Jews and Greeks, repentance toward God and faith toward our Lord Jesus Christ.” This, then, was the sum of the apostle’s teaching: Repent and believe. And

these two requirements constitute God's way of salvation. If you miss these, you miss what the gospel, as such, professes to do for you. And all true Christian preaching, however wide its sweep, converges upon these two points. It departs from them and returns to them again with endless repetition and enforcement. Wherever else our preaching may fail, it must not fail in making these points plain and impressive to our hearers.

Repentance, in the ordinary sense, is sufficiently understood. We are, most of us, full of regrets and repentings. We mourn over the youthful excesses that have made us prematurely old and loaded us with grinding infirmities. We regret the wasted opportunities that might have brought us riches and honor. We deplore, oh how bitterly, the hasty words that perhaps wounded the heart that loved us most, and placed, henceforth, an impassable gulf between us. But the repentance that ends in itself brings no blessing with it. It is simply the "sorrow of the world that worketh death." No flowers of hope and promise spring up in that gloomy sepulcher. The repentance the gospel requires is the "repentance unto life." It is "repentance toward God." We grieve, most of all, for having grieved the heart of God. And this repentance may be accompanied with much outward agitation and emotion. But however that may be, it will always be marked by two things: the spirit of confession and the purpose of reform. It will be marked by the spirit of confession. There is nothing to which the natural heart is more disinclined than the confession of its sin. We have a childish unwillingness to confess our faults; yet, if you ever become a Christian, you must, first of all, descend into the deepest "hell of self-knowledge;" you must recognize and confess your sin—no longer deny or conceal it, but confess it frankly and fully; and when, in addition to this, you turn squarely about, with the resolute purpose of thor-

ough and lasting amendment, there are no heights of moral greatness that, God helping you, you may not hope to scale!

And the Christian will never lose this spirit of contrition. The clearer his vision of the divine holiness, the deeper his glance into his own heart, the more will he feel like placing his hand on his mouth and his face in the dust, and crying, "Unclean, unclean!" The prayer of the repentant publican is never out of place on the lips of the most blameless saint: "God be merciful to me, a sinner!"

This, then, is the first requirement, "repentance toward God;" and now the second, "faith toward our Lord Jesus Christ."

It is remarkable what a change the un-Christian thought has undergone in its attitude toward the Lord Jesus Christ, and within a comparatively brief period. I well remember that, in my early ministry, the most threatening form of unbelief was the "mythical theory," which denied the truth of the New Testament history and reduced Jesus Christ to a mere figment. The unbelieving world was pluming itself that Strauss' Life of Jesus had given the death blow to historic Christianity and would entomb it forever. But that theory has been so thoroughly riddled and even exploded, that you cannot recall a name worthy the repute of thinker and scholar who now professes to believe and support it. And not only does the unbelieving world admit the existence of the man Christ Jesus, but it thinks well of him. Perhaps our Lord has received no finer eulogies than have fallen from the tongues or pens of romancers like Rosseau and Renan, or novelists like Mrs. Ward, or even such sentimental wits as Robert Ingersoll. But when the sacred biographers begin to clothe him with the glories of the supernatural and crown him with divine honors, these glowing eulogists recoil.

I have two complaints against the modern skepticism: First, *it is not logical*. It is gravely inconsistent to laud

Jesus Christ as a hero—a hero in insight and foresight, in the unapproachable purity of his character and life, and in his leadership of the world's wisest thought and noblest activities—and yet deny his testimony concerning himself. There is nothing upon which our Lord more strongly and constantly insisted than his conscious union with the Father, and his possession and exertion of miraculous power. He must have been either true or false. If he was true, we are forced to believe his testimony concerning himself. If he was false, we are bound to denounce him as a hypocrite and deceiver.

My second complaint is this: *Modern skepticism is recreant to the times in which we live.* The spirit of our times is not refined and spiritual, but gross and materialistic. The men we worship are not the great prophets of morality and religion, nor even of poetry and high art. The men we worship are the great inventors and artizans, and men of affairs—the men who help us to live more luxuriously, who aid us in gratifying the lust of the eye, the lust of the flesh, and the pride of life. Now, this tendency ought to be resisted and rebuked by the healthier members of society. Who are trying to resist it? The preachers are trying to resist it. Multitudes of good people, mostly within the Christian churches, are trying to resist it. But they find the difficulty of their task amazingly increased because certain men, who claim a monopoly of advanced ideas, persist in telling the people that their passionate pursuit of sensual pleasure is normal and wholesome; that the men who talk of a spiritual life and a future world are either ignorant fanatics or wily deceivers; that we can do nothing better than to engross ourselves with the life that now is; that if there be another world we cannot know it, and have no more concern with it than with the politics of the moon. Now, this is the teaching; and, dress it up as you will, embellish it with all the graces of literary style, garnish it with the splendors of

scientific renown, give it a learned Greek name, yet, after all, it is the creed of the swill trough: "Let us eat and drink, for to-morrow we die!"

Such men have no right to eulogize Jesus Christ and to claim themselves as his special friends and truest interpreters. There is a bridgeless chasm between their doctrine of devils and the pure teachings of him who "spake as never man spake."

"From heaven he came, — of heaven he spoke,
To heaven he led his followers' way;
Dark clouds of gloomy night he broke,
Unveiling an immortal day."

But, my friends, you are not unbelievers. I may assume that you are Christians—if not by profession, at least in belief and sympathy. We have faith toward our Lord Jesus Christ. And now let me ask, What is the nature of your faith—what is Jesus Christ to you?

Is he anything more than a series of beautiful pictures, made the more impressive in your memory, perhaps, by the cuts in the old family Bible that engaged your attention when a child? Is not your Christ simply the babe in Mary's arms, the precocious child in the temple, the wanderer by the shores of Galilee and the grave teacher in the courts at Jerusalem? Is not your Christ the Christ of Gethsemane and Golgotha and Joseph's tomb—and last of the resurrection and the ascension? In a word, is not your Christ the pictorial Christ of sacred history? Well, if this be your Christ, so is he mine. I have no words to express the value I place on the manifested and recorded life of the Man of Nazareth. Perish all other names! Fade all the splendors of Greece and Rome, but spare me those precious fragments which present the only perfect life in the roll of the ages! And yet, if this be your only Christ, then your Christ perished when the cloud veiled him from the sight of the wondering disciples. He was as literally blotted out from the interests of living

men as the sponge effaces the writing from the slate. No, no! Christian faith sees infinitely farther than that. It follows the ascending Christ into the heavens; or, rather, it brings him back to earth again. When he disappeared from the sight of the disciples he reappeared in their hearts, and, through all the subsequent ages, he has been revealing himself in the hearts of those that love him. Now, it is this recognition of the living, the conscious, the indwelling Christ, that constitutes Christian faith—the faith that saves! It is not the blood of Christ that flowed from his wounded body and stained the ground about the cross, that saves. We are redeemed by his blood, we are saved by his life.

And whoever thus believes in Christ becomes the subject of a mysterious, transforming power. I am enamored of that word, *power*. I stand awed, and yet charmed, in the presence of great physical power—the giant forces of the natural world. I believe God gave them, not to terrify and destroy us, but to be our faithful, useful servants. And so I glory in the advancing mastery of mind over matter. And yet, my friends, there is another power which augurs infinitely more for the welfare of our race than the power of man over nature. It is the power of God over man! And just as I search the records of science to learn all I can of the advancing mastery of mind over matter, so I search the Scriptures to learn what I may of this wondrous spiritual power.

I learn that the kingdom of God is “not in word, but in power;” that this blessed gospel is “the power of God unto salvation to every one that believeth.” I find that the disciples were required to tarry at Jerusalem until they were endowed with power from high, and our Lord prefaced the giving of the great commandment with those remarkable words: “All power is given unto me in heaven and on earth.” Blessed be God for this wondrous, supernatural power—this uplifting, transforming, all-conquering power!

And this is a power that has no limits to its beneficent

workings. I believe this is the only power that will ever hush the cry of the world's misery. I often think of the dying words of that great-hearted friend of our race, the late Earl of Shaftesbury: "How I hate to leave the world, with so much misery in it." And there is misery wherever we turn our gaze. The cry of misery comes to us from the scattered cabins on the frontier. It comes to us from the dense quarters of our great cities. It is wafted across the sea from the overcrowded countries of the Old World—the cry of men without work, and women without homes, and children without bread. I once saw a poor boy chased down by a policeman in the streets of London, for taking a wheaten roll from a baker's stand. I felt more like pitying than blaming him. And now comes the question: What shall we do for our brothers and sisters for whom life is one long struggle to live? We cannot put that question by. The economist cannot put it by. Least of all can the Christian put it by. "Whoso seeth his brother have need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?" I do not believe you will ever solve that problem and leave God out of the question. I do not believe you will ever solve it if you leave the Bible out, or if you leave out Jesus Christ, the best friend our humanity ever had. I believe the only thing that will ever solve it is a divine power that shall infuse our world with more of the Christian spirit. There are those who laugh us to scorn when we speak of the Christian spirit in connection with this question. They point us to the costly churches and pampered church members. But, friends, I am not thinking of these, but of the simple gospel and of the ideal church. Give us more of the spirit of Jesus Christ and of the early Christians, and we will solve the problem. Indeed, give us more of the spirit of the Old Testament saints and we will solve it. Some people disparage the Old Testament saints. They point to the drunkenness of Noah, the duplicity of Jacob, and the

cruelties and impurities of David. But there is one Old Testament saint the breath of slander has never assailed. Hear him in his complaint: "When the ear heard me, then it blessed me, and when the eye saw me it gave witness to me, because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame; I was a father to the poor, and the cause that I knew not, I searched out." Give us more of this spirit—fill our hearts with it, flood our lives with it—and our sad and burdened world will become a paradise regained.

But this divine power will do vastly more for us than relieve us of our temporal troubles. Earthly troubles are often a heavenly benediction. It has been said that "the loss of an affliction may be a great loss," and certain it is that God's dearest children are often the subjects of great privations and hardships. Our sorest troubles are spiritual troubles. Our worst foes are inward foes. Our heaviest burden is the burden of a wounded conscience and a wicked heart. And so the agonizing cry of the soul is, "Who shall deliver from the body of this death?" My friend, divine power will deliver you! The Son of God was manifested to destroy the works of the devil. The highest function of Jesus was to save his people from their sins. I trust that we shall never lose that tremendous word, salvation, out of our pulpit vocabulary.

"Salvation! Oh the joyful sound,
What music to our ears;
A sovereign balm for every wound,
A cordial for our fears."

Some years ago the steamship Arctic went ashore on the rock-bound coast of Nova Scotia. Among the passengers

was a fellow townsman of my own, a resident of Detroit, in Michigan. The greatest anxiety was felt to learn his fate. The neighbors and friends gathered at his residence to inquire if tidings had been received from him. At length the tidings came, in the form of a telegraphic message, bearing his name, and over it the one word, "*Saved!*" That word told the whole story and relieved all hearts. It was not a matter of much concern whether he had saved his baggage or not, whether he had saved his watch or his pocket book. It was enough that the precious life was saved. And so, the one question we ask every man, woman and child here to-day is this: "Are you saved? Have you received a pardon written in the Savior's blood? Have you been *saved* by the washing of regeneration and the renewing of the Holy Ghost? Have you received the spirit of adoption, whereby you cry, 'Abba, Father?' Are you sealed with the Holy Spirit of promise; are you giving diligence to make your calling and election sure?" If you are, then happy are you, for you are a child of God and an heir of heaven. It is inexpressibly sad that multitudes are seeking relief in some other channel, rather than through the mercy of God in Christ Jesus our Lord. "The Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified," the same yesterday, to-day and forever, "unto the Jews a stumbling block, and unto the Greeks foolishness, but to them that are called, whether Jews or Greeks, Christ the power of God and the wisdom of God."

And now, my brethren, what blessed prospect does the text present to you who have complied with the terms of salvation, and have experienced and continue to enjoy its life-giving power? The apostle gives a two-fold answer to the question. He first answers it in negative form: "If ye do these things ye shall never fall." "Is not that," you ask, "predestinarianism, pure and simple?" No, it is not quite that; and yet, let me say, the very texts which the

most extreme Calvinist loves to quote in support of his favorite doctrine are as dear to me as they are to him. "And having loved his own, he loved them unto the end." "And I will give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." "What shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that hath loved us!" But have not some fallen? Undoubtedly they have. Some of whose conversion we could entertain no doubt, whose Christian life was remarkably blameless and fruitful, have, nevertheless, made shipwreck of their faith and relapsed into the death of sin; yea, some who have been watchmen on the walls of Zion have forsaken the Master they professed to love, crucifying him afresh and putting him to open shame; and as a grieved and disappointed church has seen them as lightning fall from heaven, she has lifted a great and bitter cry: "How art thou fallen, O, Lucifer, son of the morning!" Oh, it is unutterably sad when the light bearer himself drops his torch and sinks with it into the abyss of apostasy and despair! But he need not have done so. The apostle does not say: "Ye shall never fall," but, "If ye do these things ye shall never fall." He would not encourage in us an overweening confidence, but he would have us be trusting, joyous believers. Some Christians are always brooding over their spiritual states and harboring a thousand needless doubts and fears. And this brooding invites the calamity they so much dread. I once descended in a swaying rope ladder through a deep, dark shaft. It was suggested that I should tie a rope about me, to be held by men at the top. But I said: "No, I shall not need it." But, after I began the descent, the thought suggested itself, What if you should let go your hold? And then came the insane impulse to try it; and it was only by resolutely banishing the

thought that I was able to make the descent in safety. My brethren, we are on a ladder, only we are going up and not down, and, happily for us, we are supported from the top! It is reported that a young man once approached the distinguished English clergyman, Frederick D. Maurice, with this confession: "Mr. Maurice, I sometimes fear that I shall let go my hold upon God." The good man thought for a moment, and then replied: "My young friend, it is not you who have hold of God, but God who has hold of you." Oh, my brethren, trust in God with an implicit, unwavering confidence, and your gloomy fears will vanish forever! Then will your "sun no more go down, nor your moon withdraw itself, for the Lord shall be your everlasting light, and the days of your mourning shall be ended."

But the apostle has a positive answer for our question: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." These are joyous words, and they are the more cheering to me because they are in such contrast with the gloomy pessimism of our unworldly philosophy. There is one question the anxious heart is ever asking: "If a man die, shall he live again?" That question touched my heart when a child; it hung over me like a pall as I grew into youth; and I never found rest until I settled it forever at the foot of the cross. Yet many an anxious heart is asking that question to-day. Where will you find a satisfactory answer? You ask the teacher of science, and he will tell you that science has positively no answer for the question. It does not consider such questions at all. It concerns itself only with the supernatural. You ask the professor of philosophy, and he will tell you that nature has many sweet analogies. The universal longing for immortality and dread of annihilation should go for something, yet, after all, these are but intimations, not assurances. You ask some doctors of divinity, and they will tell you that, strictly speaking, we can

not be said to *know* anything about a future life, but we may trust and hope. But if your heart be like my heart, you will long to know. And so I go in search of somebody who *knows*, and at length I find him. I go back four thousand years to find him. I find him sitting in the ashes. The storms of misfortune have swept over him in pitiless fury. His children are gone; his possessions are gone; the wife of his youth has grown weary of his moanings and wishes him dead. His friends eye him from a distance or sting him with their reproachful words. His eye sweeps the whole circle of the horizon, but not a star of hope rises to cheer him. But suddenly a gleam of heavenly light breaks into the dungeon of his gloom, and he cries exultingly: "I know that my Redeemer liveth, and that he shall stand at the latter day beside my dust, and though after my skin worms destroy this body, yet in my flesh shall I see God." Blessed be God, the old patriarch *knew*. I come down two thousand years, and I find another that knows. He is a man small of stature and of unimpressive appearance. His form is bent under the weight of many cares. He has had a troublous life, but it is nearing its close, and I ask him: "Paul, can you tell me anything about a future life? Do you *know* anything about it?" And he takes once again his prophetic lyre, and, as his trembling fingers touch the chords, the glorious music floats down the centuries: "For we know that if our earthly house of this tabernacle were destroyed, we have a building of God, a house not made with hands, eternal in the heavens." Brethren, I take my place beside the men that *know*. And how do they know? Because God has promised and confirmed it with an oath, "that by two immutable things, wherein it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us—which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Yes, the

Christian shall find entrance there. Death will prove to him a door and not a wall.

And, we are assured, it shall be "an abundant entrance." I am aware that different translators have given a somewhat different rendering to this passage. The revised version has it: "There shall be richly supplied to you the entrance." But the difference in the meaning is not material. I rather prefer the old version. There is in it the idea of breadth, of amplitude, of glorious welcome. Oh, my brethren, we are not worthy of such a welcome. When I think of my own unworthiness it seems: Could I only land somewhere on the shores of heaven, ungreeted and unnoticed, it would be glory enough for me. But that is not our Father's way of doing things. When he pardons it is a full pardon; when he welcomes it is a royal welcome! Mother, should your long absent son write that he was coming home, and name the day and the hour of his arrival, do you think, as the day and hour approached, you would close the shutters, and darken the rooms, and fasten tight the door? No, no! As the hour approached you would draw up the shades; and if it were evening the chandeliers would blaze with light, and you would open wide the door. And, at the sound of approaching feet, you would hasten down the steps to fall into his manly arms and give him the warm welcome of a mother's love! And so, my brother, if you are so happy as to gain heaven at last, you will not be obliged to squeeze in through some "gate ajar." No, no! The gates of paradise, the doors of eternity, will swing on their golden hinges, and "wide unfold the ethereal scene." It will seem as if all heaven's company had gathered to greet you. God, the Father, will be there. Christ, the elder brother, will be there with your crown and coronation robe, and, like a conqueror, you will pass within, to be forever with the Lord. May it be yours and mine to gain at last the abundant entrance into the everlasting kingdom of our blessed Lord. Amen.

ENTIRE SANCTIFICATION.

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“And the very God of peace sanctify you wholly.” (I Thess. 5:23.)

In successfully advocating and defending the cardinal doctrines of the Bible as held by the Methodist Episcopal Church, we must know what they teach respecting doctrines. Mr. John Fletcher says: “If you would hit a mark, you must know where it is.” Upon the doctrines of justification, regeneration, adoption and the witness of the Spirit, the church is a unit, but respecting the doctrine of entire sanctification, the time and means of obtaining it, there is a want of agreement. Do the Bible and Methodism hold regeneration synonymous with entire sanctification? If the believer is wholly sanctified in regeneration, we can most easily find that fact set forth in Holy Writ, and promulgated by the Methodist Episcopal Church; if not sustained by either, he is an unworthy son of the gospel, and a disloyal standard bearer of the church, who dare presumptuously to advocate his personal views instead of the truth he has vowed to teach.

They are deluded, who suppose that the soul of the believer is not partially sanctified in regeneration; nor are they less mistaken, who suppose that entire sanctification is concomitant with regeneration. The Spirit of inspiration, foreseeing the grave and dangerous error into which the church was liable to fall, made a distinction clear and perceptible between *sanctification* and entire sanctification. Regeneration is undoubtedly a great and glorious work wrought in the soul, and approaches nearer to entire deliverance from *all inbred* corruption than any work of grace preceding it. Indeed, it is the greatest work wrought in the human soul in this life.

To impart life is a greater work than to develop existing life. Therefore, as a church, we entertain the highest conceivable appreciation of regeneration; but while we are so exultant in the blessed consciousness of our new-born heritage, and, under the life-sustaining influence of the sincere milk of gospel truth, feel our souls expanding and reaching upward to God, we are happier still in the realization of increasing life and light, soon to "stand perfect and complete in all the will of God."

The Bible is the infallible touchstone by which all doctrine and Christian experience may be tried and correctly settled; therefore, to "the law and testimony." The term sanctify has two significations: First, to consecrate, to separate from earthly and common use, and to devote to God and His service. Gen. 2:3: "And God blessed the seventh day and sanctified it." This day was set apart for God's service exclusively. It was separated from common use—the use of worldly interests—and devoted to spiritual interests. Ex. 13:2: "Sanctify unto me all the first born." These were to be devoted to God from their birth—set apart to exclusive religious use. Ex. 19:10: "Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes," etc. Israel were to sanctify themselves by putting away all filthiness of person and dress, and make an acceptable appearance before God upon his descent upon Mt. Sinai. These references fully establish the signification of sanctification under the Mosaic dispensation of the church of God, as well as in the introduction of the divine arrangement of measured duration. The second signification of sanctification is, to *make holy*.

We now pass over 1,491 years of church history, and inquire, if the typical dispensation of the church required such strict and pure external obedience, what must be required of the anti-typical dispensation of the church.

God's Zion, under the supreme reign of the law, must abso-

lutely obey the letter; the church, under the reign of grace, must obey the spirit. Under the law, *external sanctification* was an indispensable requisite to acceptable and praiseworthy service; under the gospel, *internal sanctification* is a state of religious experience essential to the happiness and safety of every soul of man. Therefore, that we may all have a well-grounded hope, it is necessary not only to have our perfection in Christ by representation, but that we have it consciously and actually in our individual experience. Therefore, the Divine Redeemer has made Christianity an individual matter—a heart experience. Through faith in the atoning blood of Christ, the soul is quickened from a state of sin and death, to a state of holiness and life, is made a new creature, is born again. That state into which the believer is brought, is not only in Scripture termed “being born again,” and becoming a new creature, but also “sanctification.”

Let it be remembered that it does not follow that they who are said to be sanctified are *wholly* saved from the inbeing of sin. The Bible and Methodism teach to the contrary. Paul was resident pastor at Corinth about eighteen months, and during that period he, under God, raised up a society of believers composed of Jews and Gentiles, mostly the latter. He was succeeded in his work by Apollos. Disputes soon arose among them that rendered it necessary for Paul to write them in explanation of their relation to the gifts and graces of the Holy Spirit, and to the apostles and teachers whom God had sent among them. I Cor. 1:2: “Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints.” The conclusion inevitably resulting from the tense of this text cannot be avoided. Many independent thinkers fall into error, losing sight of the force of the language, “to them that *are* sanctified in Christ Jesus.” However searching Paul’s letters, he nevertheless wrote to a class of persons who were *then* in a sanctified state. The Gentiles were from the beginning set apart

as a nation through Christ to obtain salvation, but these were *in* Christ Jesus. They were as fully what they were called to be as was Paul; he was called to be an apostle, they were called to be saints. "They were no more strangers and pilgrims but fellow citizens of the household of saints." It may be truly said that they were saints of a low order, though they were enriched by Christ in all utterance and all knowledge. I Cor. 3:1: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." It is presumption to try to evade the force of this argument by declaring these brethren backslidden. They were brethren, and babes in Christ, which could not be were they apostates or backslidden. The apostle arrays before them all the excellences of the Christian religion, as set forth in God's word, and then, in view of the glory soon to be revealed to the victorious saint, he exhorts them: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Here, we are exhorted not to obtain a state of grace never as yet enjoyed, but to carry forward a state already entered into. A state of grace must exist—life must be imparted ere it can be improved, or carried forward to completion. The principle of gracious life in the soul can only be developed as sin is destroyed, until that degree is reached in which all inward as well as outward corruption disappears; then, with greater rapidity, will the soul, by a faith following entire or perfect consecration and purity, swiftly and sweetly soar up into the fountain of infinite love.

Here we deem it important to quote from Mr. Wesley's sermons, vol. 1, page 109. In speaking of the glorious state of the justified, he says: "He is created anew in Christ Jesus, he is washed, he is sanctified. But was he then freed from all sin, so that there is no sin in his heart? I cannot say this. I cannot believe it; because St. Paul says the contrary. He

is speaking to believers, and describing the state of believers in general, when he says, 'The flesh lusteth against the spirit, and the spirit against the flesh; these are contrary the one to the other.' (Gal. 5:17.) Nothing can be more express. The apostle here directly affirms that the flesh (evil nature) opposes the spirit, even in believers—even in the regenerate there are two principles, contrary one to the other. Again, when he writes to believers at Corinth, to those who were *sanctified* in Christ Jesus (I Cor. 3:2), he says: 'I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.' Now here Paul speaks unto those who were unquestionably believers, whom he styles in the same breath his brethren in Christ, as being still in a measure carnal. He affirms that there was envying (an evil temper) occasioning strife among them, and yet does not give the least intimation that they had lost their faith. Nay, he manifestly declares they had not, for they then would not have been babes in Christ. And what is most remarkable of all, he speaks of being *carnal* and *babes* in Christ, as one and the same thing, plainly showing that every believer is (in a degree) carnal, while he is only a babe in Christ. Indeed, this grand point, that there are two contrary principles in believers—nature and grace, the flesh and the spirit—runs through all the epistles of St. Paul, yea, through all the Scriptures; almost all the directions and exhortations therein are founded on this supposition; pointing at wrong tempers or practices in those who are, notwithstanding, acknowledged by the inspired writers to be believers, and they are continually exhorted to fight with and conquer these by the power of faith which was in them."

St. Peter also instructs believers as followers: "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as new-born babes desire the sincere milk of the word, that ye may grow thereby, since ye have tasted that the Lord is gracious." (I Pet. 2:1-3.)

Paul instructs the brethren at Colosse, those who were termed dead, and whose lives were hid with Christ in God, in the following language: "Mortify, therefore, your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked sometime when ye lived in them. But now ye also put off all these: Anger, wrath, malice, blasphemy, filthy communication out of your mouth; lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of him that created him." (Col. 3:5-10.)

The same apostle wrote to the church of the Hebrews in direction of their important duties as Christians, viz.: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us." (Heb. 12:1.) To the church at Rome, he says: "If ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13.)

Sufficient Scripture has been brought forward to sustain the fact, that entire sanctification is a degree of deliverance subsequent to regeneration. Had we but one text from the pen of inspiration, it would be sufficient for our purpose: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." (Heb. 6:1.)

This should settle the matter with all anxious souls, whose experience corroborates the testimony above given. That sin *in principle* remains to be purged away fully, though our hearts are refreshed by light and love divine, is the experience of almost all, if not all, evangelical Christians. All have felt the *motions* of sin in their hearts, even soon after conversion; so the Bible and Methodism teach correctly and uniformly upon this doctrine.

The opposite doctrine, that believers are wholly sanctified

in regeneration, is anti-Scriptural and anti-Methodistic. Mr. Wesley says: "It has been observed before, that the opposite doctrine, *that there is no sin in believers*, is quite *new* in the church of Christ; that it was never heard of for 1,700 years—never until it was discovered by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writer, unless, perhaps, in some of the wild, ranting anti-nomians; and these likewise say and unsay, acknowledging that there is sin in their *flesh*, although no sin in their *heart*. But whatever doctrine is new must be wrong, for the old religion is the true one, and no doctrine can be right unless it is the very same which was in the beginning. (Sermons, vol. 1, page 3.) On page 410 of the same volume, he says: "And as this position—there is no sin in a believer, no carnal mind, no bent to backsliding—is thus contrary to the word of God, so it is contrary to the experience of his children." On page 115 he also says: "This doctrine of no sin in believers is *fatal* in its consequences. It cuts off all watching against the Delilah, who we are told is gone, although she is lying in our bosom. It tears away the shield of weak believers, deprives them of their faith, and so leaves them exposed to all the assaults of the world, the flesh and the devil."

We now introduce to you Mr. Richard Watson, who will testify respecting the point under consideration. Institutes, part II, page 450: "We have already spoken of justification, adoption, regeneration and the witness of the Holy Spirit, and we proceed to another *as distinctly marked* and as graciously promised in the Holy Scriptures—this is, entire sanctification, or the perfected holiness of believers. That a *distinction* exists between a regenerate state and a state of perfect and entire holiness, will be generally allowed. Regeneration, we have seen, is concomitant with justification; but the apostles, in addressing the body of believers in the churches to whom they wrote their epistles, set before them, both in

prayers which they offer in their behalf, and in the exhortations which they administer, a still *higher degree* of deliverance from sin, as well as a higher growth in Christian virtues. Two passages only need be quoted to prove this: 'And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.' (I Thess. 5: 23.) 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' (II Cor. 7: 1.) In both these passages deliverance from sin is the subject spoken of, and the prayer in one instance, and the exhortation in the other, go to the extent of the entire sanctification of 'soul' and 'spirit,' as well as of the 'flesh' or 'body,' from all sin; by which can only be meant our complete deliverance from all spiritual pollution, all inward depravation of the heart, as well as that which expresses itself outwardly by indulgences of the senses, and is called 'filthiness of the flesh.'"

Therefore, my beloved brethren, in attaining to a state of entire sanctification, we must fully recognize the Bible doctrine of partial sanctification in regeneration. Sanctification entire is a state of grace in which the believer realizes the absence of pride, anger, self will, love of the world and of the flesh, inordinate affection, desire of the eye, jealousies and evil surmising, fear, unbelief and resentment. No man fully answers the end for which God made him while any of these elements of sin are permitted to remain under sympathy and cultivation. The soul answers the end of God's design when it loves him with all the powers of its being. Therefore, love being the principle of obedience, he who loves with all his soul will serve with all his powers, and he who loves his neighbor as himself will not only do no injury to him, but rather rejoice in laboring to promote his prosperity. This cannot be unless anger, wrath, malice, blasphemy, envy and hatred be put away by faith in the cleansing blood of the Lord Jesus Christ.

Now the question arises, when may we reach such a state of deliverance and grace? Mr. Fletcher says of this state: "We call Christian perfection the maturity of grace and holiness which established adult believers attain to under the Christian dispensation, and by this means we distinguish that maturity of grace, both from the ripeness of grace which belongs to the dispensation of the Jews below us, and from the ripeness of glory which belongs to departed saints above us. Hence it appears, that by Christian perfection we mean nothing but the cluster and maturity of the graces which compose the Christian character in the church militant. In other words, Christian perfection is a spiritual constellation, made up of those gracious stars, perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies, as well as for our earthly relations, and above all, perfect love for our invisible God through the explicit knowledge of our mediator, Jesus Christ." (Treatise, pages 9 and 10.)

The language we would have remembered is, "the maturity of grace which established adult believers attain to." Then, in attaining to this blessed state there is a growth. The Bible enjoins growth in grace as preceding entire sanctification. II Peter 3:18: "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Again in I Peter 2:1, 2, "Wherefore, laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word that ye may grow thereby." And again (II Peter 1:5-8): "And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

St. Jude inculcated the same doctrine: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (General Epistle, verses 20, 21.)

Paul also (Eph. 4:15): "But speaking the truth in love may grow up into him in all things, which is the head, even Christ."

The texts already quoted assuredly imply a state of grace enjoyed, and include among "all things" its particular development. This experience of growth is again referred to in this passage (II Cor. 3:18): "But we all with open face beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." You see, my brethren, the Bible teaches that entire sanctification is preceded by growth. The death of all sin is implied in the statements of scriptural exhortations for the removal of the whole body of depravity. Does the Methodist Episcopal Church teach its gradual and instantaneous attainment?

I now quote from Mr. Wesley's works, vol. 6, page 505: "Is this death to sin and renewal in love gradual or instantaneous? A man may be dying for some time, yet he does not, properly speaking, die till the instant the soul is separated from the body, and in that instant he lives the life of eternity. In like manner, he may be dying to sin for some time, yet he is not dead to sin till sin is separated from his soul, and in that instant he lives the full life of love."

It is constantly preceded and followed by a gradual work. "It is often difficult to perceive the instant when a man dies, yet there is an instant in which life ceases. And if ever sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it." (Wesley's Works, vol. 6, page 529.) Then, are we to continue to develop in the direction of entire sanctification until the hour of death?

or may we, with all our accumulated advantages of growth and excitants to faith, mature in a day? We do not understand growth to imply, necessarily, a long, tedious development under the Christian system, prior to reaching the fullness of spiritual redemption from all inward sin. Spiritual development is in all cases consequent upon faith. Therefore, if our faith be weak, our growth will be slow; but if our faith be strong our growth will be rapid. It is not necessary that we travel down into the valley to find the pool of Siloam, and wait for the coming of the angel to trouble the waters, and for some strong man to lift us up and put us in. No; the fountain is all around us, and it flows divinely clear. The Son of God is waiting at this very moment to wash all our sins away. Have you a single stain of sin upon your heart? come to the fountain. Have you trouble and sorrow? come at once and receive joy and comfort.

Bishop Simpson says: "It need not, therefore, be proven by forty texts of Scripture, either that most men are perfected in love at last, or that there is a gradual work of God in the soul; and that generally speaking it is a long time, even many years, before sin is destroyed. All this we know. But we know also that God may, with man's good leave, cut short his work in whatever degree he pleases, and do the work of many years in a moment. He does so in many instances. And yet there is a gradual work both before and after that moment. So that one may affirm that the work is gradual, another that it is instantaneous, without any manner of contradiction."

"An instantaneous change has been wrought in some believers; none can deny this. Since that change they enjoy perfect love; they feel this, and this alone; they rejoice without ceasing, in everything give thanks. Now, this is all I mean by perfection," says Wesley.

That this high and holy state is the heritage of the church, is established beyond a doubt by the commands, exhortations,

promises and prayers of the Bible: "Thou shalt love the Lord thy God with all thy heart." "Be ye holy, for I am holy." "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Serve God with a perfect heart." "Blessed be the Lord God of Israel, for he hath raised up a horn of salvation for us, as he spake by the mouth of his holy prophets, . . . that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." (Luke 1:68-75.) "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fullness of God. Now, unto him who is able to do exceeding abundantly, above all that we can ask or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus, throughout all ages, world without end, Amen." (Eph. 3:14-21.) "Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world." (1 John 4:17.)

"That all dying to sin and all growth in grace advance us nearer to this point of entire sanctity is so obvious, that on these points there can be no reasonable dispute, but they are not at all inconsistent with a more instantaneous work, when, the depth of our natural depravity being painfully felt, we plead in faith the accomplishment of the promises of God. The great question to be settled is, whether the deliverance promised and sighed after be held out to us in these as present attainments.

From what has already been said, there appears no ground to doubt this, since no small violence would be offered to the passages of Scripture already quoted, as well as to many others, by the contrary opinion. All the promises of God which are not expressly, or from their order, referred to future time, are objects of present trust, and their fulfillment now is made conditional only upon our faith. They cannot, therefore, be pleaded in our prayers with an entire reliance upon the truth of God, *in vain*. The general promise that we shall receive 'all things whatsoever we ask in prayer believing,' comprehends, of course, 'all things' suited to our case, which God has engaged to bestow, and if the entire renewal of our nature be included in the number, without any limitation of time except that in which we ask it in faith, then to this faith shall the promise of entire sanctification be given, which, in the nature of the case, supposes an instantaneous work immediately following upon our entire and unwavering faith." (Watson's Institutes, vol. 2, page 455.)

"Lord, give us such a faith as this,
And then, whate'er may come,
We'll taste e'en here the hallowed bliss
Of our eternal home."

The doctrine of Bible holiness has suffered an injury through a class of wild, fanatical declaimers, and professors of the doctrine and experience, who set forth this grace as differing in nature from regeneration. As the shower is the same in nature with the tiny drops that precede it, so entire sanctification is only an increased measure of that love received in regeneration, following the entire removal of all inward sin. Let it be understood that Bible salvation is one in nature, and developed in degrees. "It begins the moment we are justified. It increases gradually from that moment, as a grain of mustard seed, which is at first the least of all seeds, but afterwards puts forth large branches and becomes

a great tree, till in another instant the heart is cleansed from all sin, and filled with pure love to God and man." (Wesley's Works, vol. 2, page 236.)

Some have set the standard too low, even below justification, and others have set the standard too high, so that invariably in both cases the doctrine suffers loss. Some of the former class are, through their exalted attainments, brought into the borders of free-loveism, and claim spiritual matrimonial affinities, they having become so pure that nothing is sin to them. The latter class enter into intricate and minute details, so that those who would seek the grace are discouraged on account of its apparent height. Brethren, when you attain to that degree of religious experience when you know all disposition to anger, resentment, envy, covetousness, impatience, lust, self will, doubt, etc., are removed, and feel that you can "rejoice evermore, and in everything give thanks," you may know that you are wholly sanctified in Christ Jesus.

With intense anxiety we scan the records of the church for examples in proof of this possible experience. Our souls, struggling to be free from all inward defilement, with longing desire ask, "Were any ever permitted to enjoy this freedom and exalted fellowship with God? If so, I, too, may have a body full of light, and no part dark." This inward desire does not grow out of human nature, nor is it produced by an evil spirit; it therefore comes from the Holy Ghost, and is prompted not to torment with the want without a hope of fulfillment, but that the desire may be fully met. Abel, Enoch, Elijah, Job, Zachariah, Elizabeth, Paul, John, and other Scripture worthies, whose names are written in the holy record, all walked before God in the perfection of love, and their departure from earth was peaceful and victorious.

Mr. Wesley says, in volume 2, page 222: "A few years after, I heard of professions of entire sanctification at Bristol and Kingswood. I desired all in London who made the

same profession, to come to me all together at the foundry, that I might be thoroughly satisfied. I desired that man of God, Thomas Walsh, to give us the meeting there. When we met, first one of us and then the other asked them the most searching questions we could devise. They answered every one without hesitation, and with the utmost simplicity, so we were fully persuaded they did not deceive themselves. In the years 1759, 1760, 1761 and 1762, their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland as well as England. Not trusting to the testimony of others, I carefully examined the most of these myself, and in London alone I found 642 members of our society who were exceeding clear in their experience, and of whose testimony I could see no reason to doubt." All these were brought to an instantaneous deliverance from inward sin. Mr. Wesley further says: "After careful inquiry, I have not found one exception, either in Great Britain or Ireland, but has declared that his deliverance from sin was instantaneous, that the change was wrought in a moment. I cannot but believe that sanctification is commonly, if not always, an instantaneous work."

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) Here, my brethren, we have the condition upon which God proposes to not only justify us, but also to cleanse us from all sin. As the joys of a higher life are portrayed to our minds, we experience an increasing aspiration to the full attainments of its glorious heights and depths. Dear soul, whence did you receive those inward impulses to pure, beautiful and heavenly joys? From depraved humanity? No. Are they the deceptive promptings of Satanic insinuations? No. Then they are the product of the life, purity, and love-inspiring Holy Spirit of God, which worketh in us to will and to do of his own good pleasure. Glory to God in the highest, he is leading thee on to the possession of

the fullness of a perfect redemption, perfectly applied to your entire perfection in holiness. May these hearts before me to-day, who desire above everything else to be made pure—may they realize this experience now! The condition above quoted is, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” When will he cleanse us? When we bring to light, confess and forsake our sins. Confess with deep contrition and humility the remaining corruption of your souls. You and I are sufficiently grown to clearly see and regret what of anger, pride, self will, impatience and covetousness remains in our souls. Now Jesus stands ready, as when he approached the tempest-tossed vessel of his disciples amid Tiberias’ mad waves. All night had they toiled, and alas, they reached not the farther shore. With trembling faith they took Jesus in, and immediately the vessel was driven to its moorings by divine power. O, just throw your soul upon Jesus by a mighty consecrating faith now, brother, and let Jesus convey you *immediately* to the blissful harbor of entire sanctification. What shall we say and what shall we do when Fletcher, Benson, Bromwell, Stoner, Fiske, Olin, Bangs, Peck, Inskip, Thompson, and thousands of others of Methodist fame, have testified both in life and in death that they were conscious both of the hour and place when God by the Holy Spirit cleansed them from all inward disposition to sinning. What are you going to do with all this testimony of the Bible and of the Methodist Episcopal Church that I have presented? You must believe it or you must doubt the veracity of the witnesses of the Spirit’s testimony in justification. The Spirit bears witness to entire sanctification, according to the testimony of the church, as well as to justification.

I feel I have presented you with a clear and comprehensive view of entire sanctification, and now a word of exhortation. If it be possible from all of these statements, to enter into this pure state, where fullness of joy is meted out to the exult-

ant heart now—to-day—in this cleansing place, will any one of us turn this subject aside without being wholly sanctified? Will you not, my brethren, confess what remains of worldliness and carnality in your hearts? Then will you not bow down now where you are, and make an entire consecration of heart and life to God, through Jesus Christ, the Christian's altar, and now receive the sanctifying Spirit through an enlightened and perfect faith? "Is there not goodness and attraction in Christ, and is there not in the fellowship of God a fountain sufficient to draw you out of self and sin to God?" Oh, by the beauties of holiness and the rapidly-increasing fruits of a holy life, I beg you one and all, preachers and laymen, to bow down at once and faithfully seek this grace. Let this be the time and place when the good tidings shall, with angelic rejoicings, be heralded forth amidst the glorified throng, that you have "fallen into the fountain opened for sin and all uncleanness." Let God, through Jesus' blood, sanctify you wholly, and preserve you blameless unto the coming of our Lord Jesus Christ. Let every soul now pray in faith: "Now, Saviour, now the power bestow, and let me cease from sin." And then in our joyous pilgrimage may we sing: "Every moment, Lord, I need the merit of thy death." He is able to present us blameless before the Father at his coming, whose blood "cleanseth us from all unrighteousness." Then—

"There amid the starry glow,
We shall see the streams of glory flow,
Or, upon living cars, by lightning driven,
Triumphant wheel around the plains of heaven."

VIEWS OF GOD.

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"The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head." (Romans I: 20.)

More than three thousand years ago, Zophar demanded of Job: "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?"

Long after the time of Job, the great apostle exclaimed: "O, the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable his judgments, and his ways past finding out!"

A lyric poet of our own day, in a glowing exclamation addressed to his own soul, has exclaimed:

"Come, O my soul, in sacred lays,
Attempt thy great Creator's praise;
But O, what tongue can speak his fame?
What mortal verse can reach the theme?
Enthroned amid the radiant spheres,
He, glory like a garment wears;
To form a robe of light divine,
Ten thousand suns around him shine."

These quotations indicate the unfathomable riches of the glory of God; but since each admits the being of God, it is evident that they do not teach that God is wholly unknown and unknowable.

Zophar assumes his existence by saying: "Canst thou by searching find out the Almighty to perfection?" Paul, though saying that his judgments are unsearchable and his ways past finding out, virtually asserts his existence, and to

a certain extent his character, in the exclamation: "O, the depth of the riches, both of the wisdom and knowledge of God!" The poet also implies his existence in declaring:

"Enthroned amid the radiant spheres,
He, glory like a garment wears."

The Scriptures not only assume the being of God, but indicate the line of argument by which his existence can be demonstrated, as in the following passages: "He left not himself without witness, in that he did good, and gave rain from heaven, and fruitful seasons, filling our hearts with food and gladness." In our text it is declared: "The invisible things of him, even his eternal power and God-head, are clearly seen from the creation of the world, being understood by the things that are made."

In the development of this subject, we shall consider several gradations of opinions.

I. The assertion of the atheist: "*There is no God.*"

It does not follow that there is no God, because the atheist asserts that he finds no evidence of his existence. To be able to affirm, from negative evidence, that there is no God, the atheist must explore the entire universe, and ascertain from direct examination of every part, not only that God is nowhere to be found, but that he does not exist. Since he cannot explore the entire universe, he is not warranted in saying that God is nowhere to be found. Even if the atheist could explore the entire universe, and should fail to find God, he would not be warranted in asserting his non-existence, since the failure might arise from the imperfection of his own powers, or from the fact that God had eluded his search.

Several attempts to disprove the existence of God have been made, by asserting that the supposition of his existence involves absurdities. Auguste Comte, the founder of the positive philosophy, says in regard to the bearing of astronomy on theology: "I must remark upon one very strik-

ing truth which becomes apparent during the pursuit of astronomical science—its distinct and ever-increasing opposition, as it attains a higher perfection, to the theological and metaphysical spirit. Theological philosophy supposes everything to be governed by will, and that phenomena are therefore eminently variable, at least virtually. The positive philosophy, on the contrary, conceives them subject to invariable laws, which permit us to predict with absolute precision. The radical incompatibility of these two views is nowhere more marked than in regard to the phenomena of the heavens, since in that direction our prevision is proved to be perfect. The punctual arrival of comets and eclipses, with all their train of minute incidents, exactly foretold, long before, by the aid of ascertained laws, must lead the common mind to feel that such events must be free from the control of any will, which could not be will, if it were thus subordinated to our astronomical decisions."

Let us see if the power of prevision is so fatal to theological conceptions as Comte would have us believe. He assumes that a will is necessarily variable and capricious, as is the case, to a greater or less extent, with respect to the will of man. But with God, there is "no variableness, neither shadow of turning." How is the uniformity of the astronomical laws incompatible with the immutable will of God, who is "the same, yesterday, to-day, and forever?" Evidently there is no incompatibility. An immutable God would ordain immutable laws. The stability of the universe, and the uniformity of law, are indispensable to the existence of man on the earth. Hence, the theology that asserts the creation of man, also accepts the fact of the uniformity of law; but the uniformity of law enables us to predict astronomical events. The act of prevision is, therefore, not subversive of theological conceptions, nor incompatible with the belief in the existence of God.

The fact that the invariability of law enables us to predict

transits, comets, occultations and eclipses, instead of disproving the existence of God, exalts and intensifies to a high degree our conceptions of the matchless perfections of his glorious character. It should, however, be remembered that the uniformity of the laws of nature, though observed through a long period, does not prove that things will always remain as they are at present. It may be the eternal purpose of the immutable God, that when his design in the material universe shall have been accomplished, the present order, which now renders prevision possible, shall pass away, or be greatly changed. This accords with the sublime declaration of the word of God: "Of old hast thou laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end."

Again, in reference to physics, Comte says: "With this science begins the exhibition of human power in modifying phenomena. In astronomy, human intervention is out of the question, and we shall see how it becomes more powerful as we descend the scale. This power counterbalances that of exact prevision, as we have in astronomy. The one power or the other—the power of foreseeing or modifying—is necessary to our outgrowth of theological philosophy. Our prevision disproves the notion that phenomena proceed from a supernatural will, which is the same thing as calling them variable; and our ability to modify them shows that the powers under which they proceed are subordinate to our own. As the phenomena of any science become more complex the first power decreases, and the other increases, so that the one or the other is always present to show unquestionably, that the events of the world are not ruled by supernatural will, but by natural law."

How does man's power of modifying his circumstances

disprove the fact of a supernatural will? Comte has not shown that this modification is incompatible with a supernatural will. In fact, theology teaches that God wills that man should "have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." This certainly gives an ample license to modify the things about him, and to cause them to subserve his interests and to promote his happiness, and this modification is, therefore, not subversive of theological conceptions, nor incompatible with a rational faith in God.

Another famous rationalistic argument is that of Bayle, from the existence of moral evil, and is stated thus: "The existence of evil proves that God does not know how to prevent it, or is not able to prevent it, or is not willing to prevent it. If he does not know how to prevent it, he is not omniscient; if he is not able to prevent it, he is not omnipotent; if he is not willing to prevent it, he is not good; but any of these alternatives is inconsistent with the existence of God; therefore, there is no God."

In answer to this argument, it may be said that God both knew how to prevent evil, and was able to prevent it. He could have secured the result either by not creating the universe at all, or by not creating moral beings; but in his wisdom he saw fit to create both the universe and moral beings—beings capable of virtue, and hence capable of evil. Though God's decision to create moral beings made evil possible, who knows that it was not wise? Who is so presumptuous as to say that God is not good? God did not make evil actual, he only made it possible; but this was done to make virtue possible. Virtue, the free choice of good, is only possible when vice, the free choice of evil, is also possible. Man made evil actual, and for its existence he only is responsible, and God is not chargeable. The atheist is not warranted in saying that, on account of moral evil, if there

is a God he is not good. He cannot say that he would not change his views if he were wise enough to comprehend all of God's designs. His logic certainly does not warrant his rash charge, that if there is a God he is not good.

II. Let us now consider the view of the pantheist: "*The universe is God.*"

The view of the pantheist, taken in connection with that of the atheist, exhibits the tendency of the human mind to swing like a pendulum from one extreme to another. The atheist believes that there is no God; the pantheist that everything is God.

The authors of the work entitled "The Unseen Universe," men eminent in science, say: "It may be said (just as anything else may be said) that the visible universe is eternal, and that it has the power of originating life; but both statements are surely opposed to the results of observation and experiment."

Since nonentity cannot turn itself into being, as nothing has no power to turn itself, something is eternal; otherwise there could not be the present reality; but since the universe is not eternal, there must be an eternal reality back of the universe, the cause of the universe, and this eternal reality we call God. Pantheism cannot, therefore, be true.

III. Let us next examine the assertion of the agnostic: "*If there is a God he is unknowable, and his existence is unverifiable.*"

We have called the agnostic view an assertion, not an opinion; for, from the very name he assumes, he has no right to an opinion, since he styles himself an agnostic—a *know-nothing*. We have met this argument: "Whatever is to stand must rest on something verifiable, not unverifiable. The assumption that there is a personal first cause does not rest on anything verifiable. Therefore the assumption that there is a personal first cause is not to stand."

Let us begin the consideration of this argument by the examination of the major premise, "Whatever is to stand must rest on something verifiable, not unverifiable." According to this, if this major premise is to stand, it must rest on something verifiable; and if that on which it rests is to stand, it must rest on something verifiable, and that on something else verifiable, and so on, in an infinite series. Since the end of an infinite series cannot be reached, for it has no end, there is no ultimate verifiable basis for anything to rest upon; hence, according to this view, nothing is to stand, not even the major premise of this agnostic argument! The truth is, there are certain axioms, which are rationally apprehended, which do not rest on anything else.

Let us now examine the minor premise: "The assumption that there is a personal first cause does not rest on anything verifiable." The agnostic has no right to make this assertion. He can consistently say only that he does not know whether it does or not. It does not follow, because the agnostic has not found a verifiable basis for the belief in the being of God, that no one else has. There are innumerable witnesses in the world to-day, who will testify that they have, in their own experience, this verifiable basis, and a positive testimony to a fact, other things being equal, always has greater weight than a negative. The minor premise cannot, therefore, be accepted. The premises not being established, the conclusion is not proved. It may be said that the conclusion, "The assumption that there is a personal first cause is not to stand," though not proved by the premises, may yet be true. Let us then, examine this conclusion. Has man given up his belief in a personal first cause? To all appearances the belief has as firm a hold to-day on mankind as it ever had. The vast majority of mankind in all ages have believed in God. Human experience has never yet verified the agnostic conclusion that the belief in a personal first cause is not to stand, and it is not at all probable that it ever will. At all events,

the agnostic himself cannot, consistently with his own principles, ask anyone to accept his conclusion till it is found to rest on something verifiable; but as this conclusion does not rest on anything verifiable, it is, therefore, according to the agnostic's own principle, not to stand.

Herbert Spencer is often claimed as the representative philosopher of the agnostic school. He not only disclaims this, but holds opinions that undermine agnosticism. In his controversy with Mr. Harrison, a philosopher of the positive school, Mr. Spencer states his own views in regard to the ultimate reality, thus: "I might enlarge on the fact that though the name agnosticism fitly expresses the inability to know or conceive the nature of the power manifested through all phenomena, yet it fails to indicate the confessed ability to recognize the existence of that power, as of all things the most certain."

Spencer does not deny the reality of the power manifested through all phenomena, but expressly declares that its existence is, of all things, the most certain. This power we call *God*. Spencer simply asserts our inability to know the *nature* of this ultimate power. But three thousand years ago, Zophar demanded of Job: "Canst thou find out the Almighty to perfection?" Spencer does not even deny God's personality. He says of the ultimate cause of all things: "Duty requires us neither to affirm nor to deny personality." Again, "The choice is not between personality and something lower, but personality and something higher." Again, he says: "While the power that transcends phenomena cannot be brought within the forms of finite thought, belief in its existence has among our beliefs the highest validity." And again: "Though the nature of the reality, transcending appearances, cannot be known, yet its existence is implied in all that we do know—an indestructible consciousness of it is the very basis of our intelligence."

In regard to the relation of science and religion, Spencer

says: "In their joint recognition of an unknowable cause for all the effects constituting the known world, religion and science would reach a truth common to the two. This inscrutable existence, which science, in the last resort, is compelled to recognize as unreached by its deepest analysis of matter, motion, thought and feeling, stands toward our general conception of things in substantially the same relation as does the creative power asserted by theology." We might as well, then, say that this inscrutable existence *is* the creative power asserted by theology.

Spencer even makes this ultimate reality the proper object of religious sentiment, for he says: "Once more, when implying that the infinite and eternal energy, manifested alike within and without us, and to which we must ascribe not only the manifestations themselves, but the law of their order, will continue to be, under its transfigured form, an object of religious sentiment." Again: "I have implied that whatever components of this sentiment disappear, there must ever survive those which are appropriate to the consciousness of a mystery that cannot be fathomed, and a power that is omnipresent."

Does Herbert Spencer then disprove the existence of God? By no means. He simply declares that we cannot understand the nature of his existence, which is perfectly true. We cannot fathom the mystery of his essence, nor comprehend the reason of his acts, nor foresee the plan of his works. "His ways are past finding out."

Spencer declares that the existence of the ultimate power is, "of all things the most certain." He holds that to this power we must "ascribe, not only the manifestations themselves, but the law of their order." He is inconsistent in styling the first cause unknowable, but we must let him give to the word "unknowable," as used by himself, his own interpretation. He does not mean that the fact of the existence of the first cause is unknown, for he declares that noth-

ing is more certain, but that the mystery of the nature of the first cause is unfathomable. But Spencer does not say without qualification, that the ultimate power is unknown and unknowable; for this would make him an agnostic, which designation he disclaims, save in the one sense that he does not know the nature of the power that manifests itself in all phenomena, in which sense we are all agnostics. We can, however, predicate many things of the First Cause, or Ultimate Power, we choose to call God. Let us see:

1. *We may know that God is:* for we call that power God, which is manifest in all reality, and whose existence, as Spencer declares, and as is evident, is "of all things the most certain."

2. *God is the First Cause, or Ultimate Reality*—the last as we trace backwards in a retrogressive order, or the first as we trace forward in a progressive order. The ground of all reality must be the first cause, or ultimate reality.

3. *God is the Creator of the Universe.* All other reality than the first cause is not ultimate, and hence not eternal, and therefore had a cause, since nonentity cannot jump into being. God is the first cause—is therefore the Creator.

4. *God is eternal:* for, being the ultimate reality, or first cause, there was nothing antecedent. If, then, there was ever a time when God did not exist, he never would have existed, since nonentity cannot make itself entity, and nothing would have existed; but as something does exist—something not eternal—it had a cause, and there must have been a first cause, and this first cause is eternal; otherwise nonentity has power to turn itself into entity, which is impossible, since nonentity has no power.

5. *God is the law giver:* for, as Spencer well says: "To the infinite and eternal energy we must ascribe not only the manifestations themselves, *but the law of their order.*"

6. *God is omniscient:* for the universe exhibits unlimited wisdom.

7. *God is benevolent*: for the universe exhibits benevolent design.

8. *God is omnipotent*: for he is the ultimate cause of all things, and the source of all power.

9. *God is omnipresent*: for he is "manifest in all phenomena."

10. *God is infinite*: for his infinity consists in his eternity, omniscience, omnipotence and omnipresence.

Instead of being wholly unknown and unknowable, we have God as worthy our warmest love, our profoundest veneration, and our perfect obedience.

IV. Let us now consider the belief of the deist: *There is a God, but he has made no revelation of himself save through nature.*

The deist believes in God, in a general providence over the moral world, and in natural religion; but he denies the inspiration of the Scriptures, and rejects Christianity. Deism is in error, not in what it affirms, but in what it rejects. It denies Christianity because of the difficulties involved. Bishop Butler, in the last century, silenced the objections of deism by showing that if difficulties are found in Christianity, analogous difficulties are found in deism itself. Since deists admit the binding force of natural religion, notwithstanding its difficulties, they have no right to urge similar difficulties against the truth of Christianity.

V. We now proceed to consider the creed of the theist: *We may know both that God is, and, to some extent, what he is, by the varied forms of revelation he has seen fit to make of himself.*

The theistic argument, though perhaps not at first perfect, has been gradually developed, till now it may be regarded as unanswerable. Let us trace this argument through the different stages of its growth. Styled the argument from design, it was stated thus:

Design implies a designer.

Nature exhibits design.

Therefore, nature implies a designer.

The atheist admits the major premise, that design implies a designer, and calls it a mere truism, but he denies the minor premise, that nature exhibits design. He admits that nature exhibits law and order, but asserts that this order was not designed.

The theistic argument was then stated thus:

Order implies mind as its cause.

Nature exhibits order.

Therefore nature implies mind as its cause.

Here the atheist admits the truth of the minor premise, that nature exhibits order; but denies the major, that order implies mind as its cause. In answer to this argument, Hume says: "The supposition of an eternally-existing order in nature, an order which exists without a cause, is no more inconceivable and contradictory than that of the eternal existence of an infinite mind—a mind capable of conceiving of the order existing in nature, and actually establishing it, and all this without a cause."

Two elements must be added to the major premise to make it irrefragible—the order in nature must be shown to be not eternal, and its origin must be shown inexplicable by natural laws. Now, no fact seems more firmly established, no law more clearly demonstrated, than that life comes from life, and from life only. That it comes from life, we see all around us; that it comes from life only, we have the universal testimony of the negative fact that it has never been shown to come from any other source.

The theory of evolution does not pretend to account for the origin of life, but for the origin of species. Darwin begins by assuming primordial forms of life, leaving its origin unexplained. Dr. Bastian has undertaken to establish the fact of spontaneous generation, and concludes by saying: "Both observation and experiment unmistakably testify to the

fact that living matter is constantly being formed *de novo*." But Prof. Tyndall has pointed out a source of error in Dr. Bastian's experiments—germs were admitted in the air within the flasks in making the experiments. Mr. Dallinger found another source of error: some germs can withstand a much higher temperature than Dr. Bastian employed in his experiments. His assertions are, therefore, without weight.

Prof. Tyndall closed his recent lecture on germs, or the origin of life, with these words: "This discourse is but a summing up of eight months of excessive labor. From the beginning to the end of the inquiry, there is not, as you have seen, a shadow of evidence in favor of the doctrine of spontaneous generation. There is, on the contrary, overwhelming evidence against it; but do not carry away with you the notion sometimes erroneously ascribed to me, that I deem spontaneous generation impossible, or that I wish to limit the power of nature in relation to life. My views on this subject ought to be well known. But possibility is one thing, proof is another, and when, in our day, I seek for experimental evidence of the transformation of the non-living into the living, I am led inexorably to the conclusion that no such evidence exists, and that in the lowest as well as the highest organized creatures, the method of nature is that life shall be the issue of antecedent life."

If it is the "method of nature that life shall be the issue of antecedent life," then nature, which never violates its method, is not the origin of life. This origin is, therefore, supernatural. Stewart and Tate, in their work entitled "The Unseen Universe," say: "All really scientific experience tells us that life can be produced from a living antecedent only." To the hypothesis that all matter is, in some sense alive; that the atom, as the essential thing in the universe of matter, is, in its various motions, accompanied by a species of consciousness inconceivably simple, the same authors say: "In fine, we maintain, what we are driven to is not an *under-life*, resident in the atom, but rather, to adopt

the words of a recent writer, 'a divine *over-life*, in which we live, move and have our being.'"

Again, nothing is more clear from the testimony of geology, than that life on the earth had its beginnings in time. How then did it originate? Shall we say, with Mr. Thompson, once the president of the British Association for the Advancement of Science, that life was brought to this world on fragments from other worlds? This pushes the origin of life farther off, but does not explain the difficulty; for the unity of the universe renders it more than probable that all worlds have, in some period of their existence, been in a state of heat entirely incompatible with life. Though dating immeasurably back in the past, life in the universe must be regarded not as eternal, but as having had a beginning in time. The argument can now be stated thus:

Order, which originated in time, and which cannot be accounted for by the forces of nature acting in accordance with natural law, implies an intelligent cause out of and above nature.

There are facts of nature—the vegetable and animal kingdoms—which exhibit order that originated in time, and that cannot be accounted for by the forces of nature acting in accordance with natural law.

Therefore these facts of nature—the origin of vegetable and animal kingdoms—imply an intelligent cause out of and above nature. This intelligent cause we call God. As the universe, by its evolution, shows itself to be not eternal, but a creation, God is not only the creator of organic life, but of the universe itself.

To the doctrine that God is the creator of the universe, the atheist replies by asking, "Who made God?" The law of causality compels us to assert, not that every reality has a cause, but that every event, everything that comes to pass or takes place, that once was non-existent, afterward existent. Eternal realities have no causes; for, if so, they were once non-existent, and consequently are not eternal. Something

must be eternal; otherwise there was a time when there was absolutely nothing, and if so, there never would have been anything, unless nonentity sprang into being; but nonentity, being nothing, has no power to spring into being; hence, something is eternal, and this eternal reality we call God, who, being eternal, was never created; for, if he was created, he is not eternal. It is therefore not only irreverent, but absurd, to ask, "Who created God?"

The unity of the universe, proved by the fact that, by the law of gravitation, all the parts form an harmonious whole, is proof of the unity of God, and overthrows polytheism, or the doctrine of a plurality of gods. If we regard the vastness of the material universe; if we consider that the telescope, with all its power, though it has discovered millions upon millions of flaming suns scattered over an extent of space inconceivably great, and, with every improvement on its structure, has discovered new worlds, on and on, in illimitable space, and yet has discovered no limit to Jehovah's empire; if we comprehend the mighty force, the irresistible momentum of these stupendous worlds, revolving with such amazing velocity, we may indeed believe that God, who created all these worlds, and imparted to them their momentum, who upholds all things by the word of his power, who fainteth not, neither is weary, is not only eternal, but infinite in power, and in wisdom, and in all his attributes.

VI. Let us now consider the faith of the Christian: *We may find God in the revelation of his Son, and enjoy his presence.*

In discussing this branch of the subject, we shall endeavor to show that the fact that we can find God and enjoy his presence is taught by revelation and confirmed by experience. The following passages of Scripture, few of the many that confirm this truth, will serve as illustrations: "God, who at sundry times and in divers manners spake in times past to the fathers by the prophets, hath in these last days spoken

unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." "There is one God, and one mediator between God and men, even the man Christ Jesus." "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people." "He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given us the earnest of the Spirit in our hearts."

The experience of the regenerate is a verification of these wonderful declarations of the word of God. Has the infinite God indeed spoken to us in these last days by his Son? Have we a mediator between God and ourselves, the man Christ Jesus? Has God put his law into our minds and written it in our hearts? Is he to us a God? are we to him a people? Has God established us in Christ, and anointed us, and given to us the earnest of the Spirit in our hearts? Has he shed abroad his love in our hearts by the Holy Spirit?

The church of Christ, in its various branches, contains to-day tens of thousands of witnesses who will give an affirmative response to every one of these interrogatories. There are many more now than the seven thousand of Elijah's day who have not bowed their knee to Baal. When the work of God has been wrought in our hearts by the power of the Spirit, then we shall not only be fully assured of the fact by our own experience, but shall be able to manifest our experience in our lives, by exhibiting the fruits of the Spirit, which are, "Love, joy, peace, longsuffering, gentleness, meekness, temperance: against such there is no law."

The argument to prove the being of God, drawn from the evidences found in nature, is of essential importance, affording, as it does, the basis of a rational faith. It renders belief reasonable, and unbelief unreasonable. It satisfies the intellect, if not the heart, and thus meets an important want of our nature. But faith gives the highest evidence, amounting

to a verification; for the conscious experience attending faith, with the consequent fruits, is a proof of irresistible power, not only assuring the heart of the believer, but convincing a gainsaying world. Let us give a Christian formula: *We investigate that we may believe, and believe that we may know.* Well did the apostle say: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh, and having a high priest over the house of God, let us draw near, with a true heart, in the full assurance of faith." Let us "have faith in God."

Faith involves three elements: Belief, or assent of the intellect; acceptance, or consent of the will; and trust, or assurance of the heart. Faith, then, takes hold on the three departments of the human soul—the intellect in believing, the will in consenting, and the sensibility in trusting.

The wisdom of God is conspicuously manifest in making faith the condition of salvation; for man is not only able, by the power of God, to comply with this condition, but, by the exercise of this faith, he is exalted and ennobled in all the departments of his being.

The evidences of the truth fully justify the act of yielding to God the assent of our intellect, and that leads naturally to the consent of our will, and that is followed by the trust of our heart; for it is with the heart that man believeth unto righteousness. This believing, consenting, trusting faith is attended by a knowledge of God—an assurance of his presence more convincing than logic, more irresistible than a mathematical demonstration.

"The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong, commanding evidence
Their heavenly origin display.
Faith lends its realizing light,
The clouds disperse, the shadows fly.
The invisible appears in sight,
And God is seen by mortal eye."

OUR DUTY AS CITIZENS OF THE UNITED STATES.

BY C. R. RICE, OF THE SOUTH KANSAS CONFERENCE.

“For none of us liveth unto himself.” (Rom. 14:17.)

Our first concern in life seems naturally enough to be of ourselves. But we are soon made conscious of the presence and rights of others, and are caused to think beyond what is mine and ours to what is yours or theirs. By degrees we are led on in this way to perceive the broader relationships and duties of the community, the State and the Nation, and to rejoice in a higher life than self, or clique, or party, or even county or town. An unselfish view leads us to think of the great country in which we live; nay, of humanity in its broadest sense.

And so in religion. We are apt to begin with the simple desire to escape danger. We look upon duties as burdens and restraints; as bars, that we would gladly break over did we dare, put up to keep us from pleasant pastures. Then we are likely to have a long struggle over the ground of emotions, of joyous feelings. And then we come to feel some concern for our own church or society; and we struggle on, and after a while reach a point where love takes the place of fear, and in the sweet presence of that liberty which Christ gives—liberty to do right for the sake of right—the restraint disappears in a higher rest of faith and peace. The struggle over feeling is past, and in the broader presence of, not our own little self, nor our sect, but of the world as the field, and the long ages as God’s harvest time, we rise to some dim conception of the universal good. In view of these, we realize that there is something better than self for which to

live. It is in the direction of these broader views of country and religion that I would ask you to look this morning. Each one of us is a member, not only of his own family and church, but of the whole social order, and of the common cause of religion.

Society has always and everywhere, from the beginning, been more or less of a growth, and each particular country or age has its peculiar wants and work. These arise out of the many and different modifying circumstances of war, peace, commerce, mental development, progress, and the steady growth of the ages. Thus in our land, a little over one hundred years ago, the work of our fathers was to declare our national independence, to fight the long, bloody battles of the Revolution, and to lay broad and deep the foundations of free government. They did their work nobly. But a few years ago the one work of this country was to subdue the rebellion and save the Union; and since then, and now, we have had the more difficult work of reconstruction, paying the national debt, and adjusting ourselves to the new conditions, and making ready to march, as I believe, into the fairer future.

How is it with religion? While its principles remain unchanged, its wants and work vary with different ages and changing circumstances. When Moses became the leader and teacher of a people suffering from the disadvantages of four hundred years of oppressive bondage, he must needs begin with the *a, b, c*, of religion. Not only the Israelites but the surrounding nations, had to be gradually prepared for the higher dispensation of truth and righteousness. The work of Confucius, in his time, was to gather up and arrange the sacred books of the Chinese. Buddha's work in India was a reformation of the religion of Brahma. Luther led in the reform of the abuses of Romanism. Wesley and Whitfield were the inspiration a great revival work, which has continued to our day. Thus, each question and each country has

its peculiar work. The temple of Truth and Goodness, building through all time, is steadily rising, and there will ever be new work for new hands to do. No one lives to himself. We build upon the past, and our work, whatever it may be, goes down to those who shall come after us: our successors will begin where we leave off.

What, then, are some of the present wants of our own country and time? It is not my purpose, nor would it be proper here, to speak of the issues between the different political parties in the field, nor of the special legislation called for by the well-meaning but misguided ones who think that the mere placing of a law upon the statute book will secure or carry their favorite projects. These are matters to be determined by time and discussion, and the united wisdom and experience of the people. What is intended now is to deal rather with general principles.

1. From what has been said, it is readily seen that our work is largely in the direction of building and perfecting what has already been begun. We have no war on our hands. Thank God, we are at peace with all other nations. There is no new continent to be discovered, nor are we in immediate need of larger possessions. Our country is big enough. We have enough of sea and land, rivers and lakes, mountains and valleys, wood and minerals, to make us the richest and greatest people on the globe.

2. In carrying forward the work committed to our hands as a country, we shall need to study well and keep in close sympathy with the deeper life of that modern movement for social and religious liberty, that found expression in the Dutch Republic and the Reformation, and that made possible the founding and independence of our own government. That idea is now agitating all Europe, and affecting in some degree the whole world. The day for devising and perpetuating mental, civil or religious enslavement is past. Slavery is almost dead. Henceforth our work is not to forge

shackles to bind humanity, but it is our especial business to break chains and let the oppressed go free. And particularly here in this new world, where the goddess of liberty has found her fairest home, must this principle be jealously coveted. The efforts of any political party or religious sect that point in the remotest direction toward the blending of civil and religious authority, or the diversion of our common-school fund to sectarian purposes, deserve the heel of every freeman, and should be trampled into the very dust beneath the feet of the American people. Let the Government be strong to protect its citizens in their rights, but let the people be free. Let all be educated, and let what cannot bear the light of the highest intelligence sink out of sight. Give every form of religion and faith an open field and a fair chance, and let the law of "the survival of the fittest" determine the issue. Our world's sad history has seen too much war and blood, and suffering from ignorance, and civil and religious despotism, to ever have them repeated again, and the hopes of humanity are too largely centered upon this land for us to think of faltering in our onward march. "Upward! Forward!" is the motto.

3. In addition to a steady adherence to the genius of our institutions and the spirit of the age, there are several special demands that I wish to mention to-day. Too long have we lingered in the clouded past of the civil war, and cherished the bitter feeling that should have disappeared with the smoke of battle. The difficulty over which we fought was not one of our own creating, but one that was our unfortunate inheritance from the past. Long and bravely was the issue contested on many bloody fields; many were the brave men who went down on either side; but the cause that was just triumphed at last. The Union is preserved. The blacks are free. There can be no possible good, nor is there any ground for brooding over evil memories or perpetuating sectional strife. It is high time that we move wholly out of the dark

night of the past into the sweet and cheering sunshine of the new day of peace and good will. Is there an American who does not love the mother country against which our fathers fought, and is there an Englishman who does not revere the name of our Washington? Must a hundred years pass, and we and our children be numbered with the dead, before the bitterness of our civil war shall be forgotten? It must not be so. Let the North and the South, as the East and West, be one—one in interest, one in feeling, one in the glorious union of States, and one forever. Let the South throw away her shot guns, and study the best way to handle the free colored voter. Let the North, while she frowns down the Ku-klux, and seeks protection for the freedmen, show malice toward none, and broad Christian charity for all.

4. Another crying want of our country is that its political life be lifted up from the low plane of mere party strife and party gain, and be placed upon the solid foundations of love of country and true statesmanship.

It is a sad fact that politics in this country has descended so low that good men dread its contamination, and turn aside to avoid its contact. Our politics is considered a cesspool of uncleanness. Pure men are afraid to enter. It should not be so. But the moral and Christian public have yet to learn the solemn responsibilities of citizenship in a free land, and must, sooner or later, enter upon the work of redeeming our country from what is now its burden and shame. Politics must be made pure. What is needed is to put the affairs of state, from the lowest to the highest office, in the hands of good and true men. The great want is competency and faithfulness. No township, or county, or State can afford to do less than elect its best men to places of power and trust, and to do this must be the serious concern of every worthy citizen. Good men in office are what we want, and must have. I care not whether they be American or foreign, German or Irish, black or white, so that they be competent,

and above the possibility of corruption. I prefer a sober "Dutchman" to an incompetent, drunken American. I would rather have an honest black man than a dishonest white man. Society and the country will always be reasonably safe in the hands of true and able men of any party. I would rather have a good President, even for a third term, than a poor one for a first term. The great battle in this country is against selfishness, fraud and corruption. To gain this battle, we must use all the power of intelligence, and the mighty agency of a free press, and the unremitting endeavor of all good and true men. We must exalt the standard of national morality, and arouse the conscience and the pride of the nation to a keener sense of honor and justice and truth among men. Let us write over the door of every office in the land: "No admission to the drunkard, or the lewd, or the dishonest, of any party or clique. Eternal war on fraud and corruption." Let every man know that bad habits are proscribed by the voters of this republic. Then shall we all see better days.

5. Another thing that I deem of great importance is, that we exalt and unify our national character.

In one sense, we can scarcely be said to be a nation as yet; that is, we are still in a formative period, and in years we are still in our childhood. We are not grown up, but growing. Our character as a nation is yet to be formed. We have a large, mixed and rapidly-increasing population, representing every character and country on the earth. The problem is to make these many and different peoples one—to imbue them with one common love of country and principle, and that principle true liberty, and that country the United States. To do this, we must make it a pride and an honor to be an American citizen, and we must know no distinction beyond this. We must cherish the broader sentiments of equal rights, and the rights of man as man. We must come to see and feel that a man is a man—carries the heart and prin-

ciples of a man. That one has just as many rights as another, whether he be black or white, German or American; whether he till the soil, stand at the anvil, push the plane, handle money or merchandise, or sit in the councils of the nation. Lofty manhood is what we want everywhere. For this we must live and work. Oh, never was there such a glorious work or so grand a possibility before any people. Rome, in her day, gave the world strength and conquest and law. Greece gave thought and beauty that must endure forever. Let it be said, at least, that the United States made all men one, and made them free.

6. Let us now look at some of the religious wants of our country. And here some peculiarities are to be noted. We are nominally a Christian nation, but we have no stated or established religion. The voluntary system prevails. We have two general forms of faith and worship—Romanism and Protestantism. But it is a remarkable fact, and one not found in any other country in the world, that fully one-half of our people acknowledge no form of religion whatever. Ask them to what church they belong; they answer, None. Ask them what they believe; they do not know. They have no religious faith. They are neither Jew nor Mohammedan, neither Christian nor pagan. All heathen, or Mohammedan or papal countries differ from us in this. In those countries each one acknowledges some form of religion all through life, however much he may neglect it practically. This striking feature of our country deserves attention. The Hebrew people, rejecting the higher truth of "Christ with us," have lingered long in the shadows of a hoped-for morning. The Roman Catholic Church is a fossil of the dark ages, because she obstinately closed her eyes to the world's advancing day. She is consistently opposed to free thought and free speech. And any persistent effort of Romanism in this land to repress thought, to fetter the freest inquiry, or to put up the thinking of the darker past as a barrier over

which the present may not go, can result in nothing better than to turn the people more and more away from the church, and to drive them further into infidelity. The public unrest of faith will not be swayed by any word of man or decree of council. Science will know but one course, and that is onward. Criticism will not rest till the last possible leaf has been turned, and the last inscriptions upon ancient stones have been read. We Protestants have challenged the battle of thought and it has come. Truth cannot suffer in the conflict. All else that perishes is gain. Why should we, any more than those ten centuries ago, think that we have reached the end of the road? What if our theories or creeds suffer from pruning? They may need such culture. It will be all the better for the main stock. The religious teachers and scholars of our time want to be strong, not in some old, defunct creed, but in the love of truth, and loyalty to God. Then let every door be thrown open, welcome all light, and march forward, bidding the eager millions to follow. Why need religious men be ashamed of mistakes? The history of all knowledge is full of them, the road of science is paved with them. Amended mistakes are more honorable than a consistent holding to error. Let truth and right prevail, whether we live or die.

If some have claimed more for the Bible than it claims for itself, or than can stand the test of criticism, or if we have hanging about us errors of the darker ages, let us not, in vain pride, waste our strength in putting up a weak defense, but admit the fact and rise to a higher plane of truth. In this formative state of our nation's faith, it is possible by timely, earnest and persevering effort, to lead the inquiring millions to the highest truth; but, if our policy be narrowness, bigotry, persecution, and selfish indifference to our high trust, the next generation or two may find us in the midst of an irreligion and unbelief from which it may require centuries to recover. Oh, what a sublime possibility, what a glorious

work, what a weighty responsibility is ours in this land of liberty! Here the bloody sword is to be sheathed, and the battle of thought is to be waged, and every one of us can do something to help on truth in its conquest of the world. We can, by word and deed, oppose error. We can "contend earnestly for the faith once delivered to the saints." We can witness a good profession. The swift-coming millions of other shores are pouring in upon us. All philosophies, all religions, all ideas are here face to face. Can we save the land to truth, to humanity, to God and his Christ? To do this vast work, we need men and women of culture and earnest piety. Our colleges and universities ought to swarm with students, and our altars of prayer to burn with devotion. The treasures of the rich and the offerings of the poor ought to be poured out like rivers of water. The ministers of this land ought to stand firm as the eternal hills for truth and right, and to be all aflame with zeal. There is no place for mincing preachers. Dullness and stupidity must be driven out of the sacred desk. The members of the churches ought to support by word and deed the living ministry of the Word.

Oh, for the presence and blessing of the Holy Spirit on all this land! Let the baptism of power be poured down upon all the people. Let convincing, converting, sanctifying truth go forth, until our diversified peoples are one in Christ. May it be said of our blessed land at last: The United States not only made all men one and made them free, but it opened wide every door to truth and goodness, and helped to lead earth's millions to the love of Christ Jesus and the heavenly mansions.



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CO-ORDINATION OF THE MISSION OF CHRIST AND THE MISSION OF THE CHURCH.

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“As my Father hath sent me even so send I you.” (John 20:21.)

The gospel of Christ is the highest subject of thought and the best form of beneficence known to man.

As a revelation of the character and providence of God, as a statement of the nature and needs of man, the origin of his depravity, necessity of his regeneration, his possibilities of exaltation by righteousness or his degradation by sin, the relation of his conduct in time to his destiny in eternity, the gospel can awaken the dullest mind and sustain the energy the most profound intelligence.

These great subjects excite wonder, study and reflection. But they are not for mental activity alone. They excite hope, aspiration and moral effort. The doctrines of the gospel are all beneficent subjects of inquiry. The gospel would be the best gift of heaven to earth, if it contained no more than the facts necessary for our personal salvation. From these facts men might easily infer the duty of Christian benevolence. From the doctrine of the fatherhood of God, it would be natural to infer the brotherhood of man. The philanthropy, sacrifice and ministry of Christ would readily suggest the virtue of self denial and charity in every follower of Christ. From the doctrines of sin and righteousness men would feel the importance of mutual sympathy and co-operation in seeking eternal salvation. But the beneficence of the gospel is not merely incidental and inferential. The plainest, clearest and most emphatic teachings of the New

Testament urge the duty of self denial and diligence in doing good to others. The spiritual perfection of the believer is the central doctrine of Christianity as respects our personal accountability to God, and the evangelization of the world is the central doctrine of Christianity as regards our collective activity in the world. There is a vital unity in these ideas. We cannot separate them. Our personal relation to God is determined and expressed by our relation to the interests of others: "We know that we have passed from death unto life, because we love the brethren." "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Our text teaches the co-ordination of the mission of Christ and the mission of the church. Both are sent. "As my Father hath sent me even so send I you." It is evident that this missionary principle was a great idea in the mind of Christ. He mentions it frequently and forcibly. How pathetically he pleads it in his great prayer for his disciples: "As thou hast sent me into the world, even so have I also sent them into the world."

We cannot deprive these words of their evangelistic import. We cannot restrict them as only an allusion to the incarnation. The meaning is plain. As the Father sent the Son to save a world which could be saved in no other way, even so the Son sends the church into all the world, as his chosen agency for the salvation of the world.

What is the church? It may be variously defined. If described according to its constitution, no better statement can be given than the thirteenth article of our religion: "The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the

sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same."

But if the church is defined according to its purpose, it is an organization for the conversion of the world. It is Christ's army of light to subdue the powers of darkness. The church is the most aggressive force in the world.

I am aware, brethren, that this service is devoted to the consideration of our mission work as a whole. I am aware that a large proportion of our missionary efforts are in that department known as "domestic missions." In the appropriations for 1888, about \$460,000 were appropriated for domestic missions, and about \$570,000 for the foreign work. To a zealous advocate of foreign missions, it might seem that too large a portion has been assigned to the work within our own borders. But with a majority of our people the objection would likely be on the other side. "Charity begins at home" is a much more popular saying than "The field is the world."

The more one studies each of these departments of Christian sacrifice and labor, the more he will be amazed at the facts, principles and obligations by which each is sustained. If he confines his attention to either one he will feel confident that the other cannot equal it in importance. The social, political, and indeed *all* interests of our country call loudly for liberal efforts in our home missions. Every patriot who knows the perils and the needs of his country, will pray earnestly and pay largely that these missions may be prospered. Our statesmen and philanthropists are alarmed at the awful increase of the vicious and dangerous classes in our country. All our great cities are becoming a devilsburg of crime. We are threatened by modern Vandals and Goths. They are coming, not over the mountains of the north, but they seem to rise out of the very soil. They are swarming like vermin in the garrets and cellars of our cities. They are

creeping, like the army worm, stealthily through our fields and along our highways. Nine-tenths of our citizens have no idea of the strength of the illiterate and criminal element in this country. But the men who investigate are justly alarmed. Many safeguards and remedies are proposed. Every politician insists that the country is ruined if his party does not stay in, or get into, power. Some discuss new measures in political economy. Some propose new principles of social ethics. One advocates protective tariff; another, woman suffrage; another, prohibition. But the surest, speediest and best remedy is to win these wretches to Christ. But can they be converted? You remember when John was in prison he sent to Christ saying: "Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, *and the poor have the gospel preached unto them.*" That does not seem like a very strong climax of proof. After saying the blind are made to see, the lame walk, the lepers are cleansed, the dead raised up, and then simply, "The poor have the gospel preached to them." But mark its true meaning, and then it is a wonderful climax. This meaning is perhaps best expressed by the old Latin version: *Et pauperes evangelizantur*—the paupers are evangelized. The tramp goes to work, the vagabond ceases to roam, the filthy become clean, the vicious become kind. All acts of healing on the body are symbols of the higher miracle of power and blessing wrought in the soul. Nothing but a thorough transformation can change the depraved nature, whether a pagan abroad or a hoodlum at home, into a serviceable citizen. Domestic missions should be sustained, enlarged and multiplied, for the well being of our country. We need more of these missions in all our cities. We need them especially on our sea coasts, east and west. We need them

greatly in the South, and among the mining towns on our frontier. This is a Christian motive. Political peace and order are promised with the gospel. "Violence shall no more be heard in thy land nor wasting destruction within thy borders." But we have also the higher motive, that Christ will exalt them to be citizens of the kingdom of God. Let it be the chief glory of American citizenship, that an ever-increasing ratio of our countrymen are rising into the ranks of those who shall reign and rejoice in heaven when the principalities and powers of earth have passed away.

But, as already intimated, much as we would enjoy a discussion of the duties and opportunities in our home-mission work, we will direct your attention, principally, to some facts and suggestions pertaining to the foreign field.

Our duty to carry or send the gospel to the heathen co-ordinates with every reason for the gospel coming to us.

The Lord Jesus is the Saviour of the whole world. "Christ for all the world, and all the world for Christ." If he is not the Saviour of the whole world, he is certainly the Saviour of the most remote and benighted portions of it. "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possessions." "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined."

The church is partly paralyzed by unbelief. The greatest hindrance to the full measure of success in evangelizing the world is the idea, that in some way the heathen will be saved without the gospel. Some think they will be saved by their ignorance, or their privations, or their miseries. But if the heathen can be saved without the gospel, why could we not also be saved without the gospel? Why should the Father send the Son into the world to suffer and die for us, if we did not need him? Why not let us remain in ignorance, and darkness, and misery, and then save us by pity? Why not

leave us in the midnight gloom and distress of sin, and then save us because we knew no better? If men will be saved who have no moral light to make them responsible, then why did the light come to us to make us accountable? We are all ready to make our response: Saved by ignorance, incompetency and misery! These cannot save. They are the chains from which we are saved. Saved by heathen misery! Why that is the very pit from which the soul ought to be delivered. Ignorance is the perdition of the brain. A man of the right sort of feeling would rather his body should live in the fire than his soul live in the dark. It is a great thing to have a good chance to be saved, even if we do increase our guilt by letting the chances go by.

We do not claim that every pagan who does not hear the gospel will be eternally lost. The Scriptures teach that they who are true to the light they have will not be held accountable for that they have not. But men are more likely to be true to fullness of light than dimness of light. For this reason God sent his Son to be a light, a great light, even the Sun of Righteousness to this world. For the same reason Jesus says to us, "Ye are the light of the world." "Let your light so shine before men that they seeing your good works may glorify your Father which is in heaven."

It is not profitable for us to speculate as to how many will be saved, or how many will be lost. We have no revelation upon the arithmetic of salvation. But we do have testimony upon the condition of salvation. The soul that accepts, loves and serves Jesus is safe, although he walks alone in this life. The soul that rejects Christ is lost, though he may presume that his host of friends secure him. The number who are to be saved is one of the secret things which belong to God. We may rejoice that it is so. To decide the delicate and momentous questions of human desert and destiny, is the most difficult task of infinite wisdom. In such awful narrows between heaven and hell, our tiny hand must

not presume to grasp the helm of the universe. There is no subject on which human judgment is more fickle and capricious than upon questions of rewards and punishments. To prove this you need only to glance at the heroic efforts and blundering failures in the history of jurisprudence and courts of equity. "Vengeance is mine; I will repay, saith the Lord." Amen! We are thankful, O Father; for thou alone knowest where vengeance belongs. Thou alone knowest how to repay.

But from the manner in which God hath sent his servants, and even his own Son into the world, there must be some danger to human souls. Before such examples and such testimonies, is it a time for us to speculate? If a man is on a burning ship, would it be decent for him to take his scratch book and pencil and figure on the probable loss in the destruction of property and the loss of lives?

The Father sent the Son, because the world was lost and only the Son could save. Can you imagine what the condition of this world would have been to-day, if Christ had never come? I do not mean in the legal or theological sense. But what would the best part of this world be to-day, in the sense of comfort, intelligence and happiness; in the sense of all those excellencies we designate as civilization, if Christ had not come? There is not a savage tribe, there is not a vicious cannibal race, there is not a pirate crew or guerrilla band, or a base, besotted wretch, low enough, and cruel enough, and vile enough to represent the state of man, if gospel light had never dawned. As we think on these things, we see reason enough why Jesus should come. But every reason which you gratefully recognize for the sending of the Son, becomes a reason for the Son sending you. Even if Jesus had not said, "Send I you," even if he had not said, "Go ye into all the world and preach the gospel," we ought to feel that to go is the only proper and adequate way to express our gratitude for his coming to us. God has given

many blessings to this world, but Jesus is the best of all. Salvation is the supreme beneficence.

The mission of the church co-ordinates with the mission of Christ in the methods of working. Christ came to pray, preach, baptize—that is, to organize and exemplify. For convenience and economy of time, we will group all these means under the one comprehensive term, *preach*.

The world has always put a small estimate upon the value of preaching. Men of extravagant ambition look upon a preacher almost with disdain. A high-spirited young man said to me, only last week: "I would not be a preacher for a universe of diamonds." In St. Paul's day, in the magnificent but dissolute city of Corinth, "preaching" was a by-word for foolishness. But to this very city Paul wrote: "The preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God;" and, "It pleased God by the foolishness of preaching to save them that believe." When God selects our armor, we need not seek better weapons. There is a foolishness of preaching, or, rather, there is the preaching of foolishness, and that is, when one stands in the pulpit and tries to preach something better than the gospel. Our Master was a preacher, a good preacher. He seemed to enjoy the title, for he frequently refers to himself as a preacher. "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." The divine method is safe. It has succeeded well in the past; we can trust it for the future.

There are some who say: "Civilize the heathen by commercial treaties and business intercourse." The gospel of commerce has been tried, and what is the result? Ask every traveler who has observed the influence of commercial affairs upon pagan nations. The well-known methods of extortion, fraud and trickery prevalent in foreign seaports make commerce an agency of degradation and corruption, rather than a source of noble living. The ungodly lives of a majority of

the commercial and political representatives, in pagan cities, of Christian nations, give to these people most abusive ideas of Christianity. The chief source of embarrassment to the missionary is—not the difficulties of a foreign tongue, not the hardships of pagan manners and customs, but the scandalous vices of the gold seekers from Christian lands. What heathen would ever think it a blessing to possess the religion of England or America, from the examples set before him by merchants and adventurers from these nations. It is a wonder that a single convert to Christ has ever been obtained in China, when in all that wonderful empire of 400,000,000 souls it is known that England—great, Christian England—maintains the curse of the opium trade; a trade which afflicts China as the rum trade afflicts us; a trade that is protested against by the sovereign, the nobility, the missionaries, and all the better classes of the people. Still the relentless spirit of commerce, taking advantage of a treaty extorted by war, continues to thrust this odious and afflictive traffic upon a protesting nation. What a spectacle! The Queen, the Parliament, the clergy, and all dissenting ministers and churches unite in praying that God will deliver poor China from the darkness of heathendom and elevate her to the glorious principles of Christian civilization. This must be the place for a text from the prophecy of Isaiah: “Your prayers have become an abomination unto me, saith the Lord.” Commerce as a means of grace! Is that the case in our country? Does business alone train men to be kind, forgiving, God loving and holy? True, we have pious merchants—we have noble, godly tradesmen—but merchandise did not convert them; trade did not bring them from darkness to light. Ye cannot serve God and mammon, not merely because God is a jealous God, but because God is love and mammon is cruelty. One cannot walk east and west at the same time. There is not a more unfeeling despot in the world than commerce. The world will lie forever in wickedness, if commerce is its best hope.

It has been urged that the best method of reaching the heathen is to take to them our inventions and arts. Give them the choicest products of our civilization. Commence with the body: give them better clothing; give them better homes; give them the gospel of induction.

Herbert Spencer relates an incident for an educational illustration, which I may use for a missionary illustration: Some explorers setting out from Zanzibar, and feeling much compassion for their destitute native helpers and laborers, gave to each of these poor men a wolf-skin overcoat for protection in damp, chilly weather. It was interesting to observe the use made of the overcoats. In bright, warm days, the natives donned their overcoats and walked in the majesty of imperial array; but when the weather turned cold and wet the overcoats were carefully put away lest they might be soiled. The first impulse of the pagan is to feel that every invention which comes from a foreigner is for trickery and destruction. His ever-present superstition makes him distrustful and suspicious. He cannot appreciate strange appliances until he is led to need their services. Even then he may imagine that his god objects to his using them, and your proffer is repelled with alarm. Something must pioneer the way and awaken his aspirations for better living. It is only the conscious necessity which is the mother of invention. Only an expanding mind and glowing heart discover, contrive and invent. If it is a beneficence to give the results of science and art to the heathen world, the only effectual method is to preach the gospel of Christ. "The entrance of thy Word giveth light." With the coming of light, superstition, despair, indolence—every ancient barrier—will be swept away, and the gospel will give to them, as it has given to us, a broad and strong highway for all manner of prosperity. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," has a national as well as individual application.

Another suggestion of materialistic philosophy is, that the mental and moral condition of a people is determined by heredity, environment and other physical causes. They tell us that the zone of mental and moral power lies between the 20th and 60th parallels of north latitude. Outside of this belt it is useless to expect a better civilization. They tell us that the mind is controlled by conditions of climate, scenery, food and atmosphere. One who lives in a mountainous country insists that to be born in a prairie land makes one flat and insipid, but nativity in the mountains begets loftiness of thought and stability of character. The denizen of the prairie retorts that to be born on the prairie makes a man level headed and gives him "breadth of view," but to be born among the mountains makes one angular, narrow and unfeeling. We have presented this theory in an extravagant aspect. Now, in all seriousness, the gospel recognizes the facts of heredity and environment. The gospel teaches that these facts intensify the responsibility of moral volition, but do not destroy it. What a large place the moral relation of heredity has in the gospel! "To you and your children," is the Bible form of public address. Your congregation is always larger than it seems to be. But the gospel breaks the bands of the carnal heredity, and gives to believers power to become the sons of God.

Natural scenery is the alphabet of nature. As men may weave the letters of the alphabet into the language of love or hate, praise or blasphemy, according to the spirit that is in them, so the sinful heart of man will use the mountains, the sea, the stars, the lightning and the thunder, and rush and roar of the tempest, to express his rudeness, his vulgarity and his hate. Look to the heights and depths, the magnitudes, the magnificence, and the awful solitudes of the Yosemite! If scenery will sanctify, the Yosemite ought to be the citadel of Zion. But the nomenclature of the place would indicate that all that is beautiful and wonderful and grand

had been pre-empted by the devil. The titles of nearly every remarkable spot are frivolous and profane, if not blasphemous. The poor children of sin are deaf to all the kind voices of nature. But to the regenerated soul "The heavens declare the glory of God, and the firmament showeth His handywork." "Blessed are the pure in heart: for *they* shall see God." "Blessed are the meek: for they shall inherit the earth."

Those who criticise the missionary movement express surprise that we should attempt to upbuild a Christian civilization among the barbarous nations of the world. With the utmost incredulity they ask: "How can the institutions of Christianity be maintained where the physical conditions and traditional usages are altogether unlike our own?" But what is it to civilize? Simply to make civil. What is it to Christianize? Simply to lead the soul to love and serve Christ. It is not expected that when the Esquimaux is converted he will build an Italian villa and plant his grounds with peach trees. But when he is converted he can and he will be a gentleman, if he does dress in bear skins, eat blubber and live in a snow cottage. He will be a good husband, he will be a good father, he will love God and rejoice in Christ. If a poor stranger delving in the ice for a northwest or northeast passage falls into his hands, he will be kind to him, keep him from dying if he can, and start him on a safe passage to a country where he can earn more and suffer less. That is civilization. That is Christianity. It is practicable for a man to learn to love God and do right in Greenland as well as in America. There is no climate so cold but that the gospel can warm the heart and fire the intellect. It is not expected that when the Ethiopian is converted that he will build a stone mansion, with a mansard roof, and put in his cellar a Boynton furnace. But the converted African will be honest. He will be kind, just and accommodating. He may not dress as we do, still, he will dress. His costume

will be suited to his climate. He will read the Bible. He will adore God and love Jesus. He will make the dells of his native land ring with the songs of Zion instead of the war whoop. His country will no more be called "the dark continent," for the Sun of Righteousness will shine in every home and every heart with heavenly light. He, too, will be civilized. He will be Christianized.

Therefore let us use Christ's method: preach the gospel. Waste no time in experiments on commerce, inventions, and patterns of civilizations, but preach Christ and him crucified. Preach Jesus and the resurrection. The dead in sin can be raised to newness of life. They can be translated from the power of darkness into the kingdom of Christ, and be made "meet to be partakers of the inheritance of the saints in light."

The mission of the church is co-ordinate with the mission of Christ, because it is a victorious mission. Did you ever hear a missionary sermon that did not refer to the assurance of success? If you did, you heard a sermon that was wanting in one of the most prominent topics of this great subject.

"As the Father hath sent me, even so send I you." When were these words spoken? They were spoken after the resurrection. Jesus had conquered the world, the devil and death, and was about to ascend to heaven. He had gained the victory in the triune temptation. He had gained the victory over all the sophistry and intrigues of the Scribes and Pharisees. He had gained the victory over the derision and malice of the priests and magistrates. He had triumphed over the cross and the grave, and was ready to ascend and be crowned as the King of Kings. Never did one enter this world under deeper humiliation: never did one arise from this world with more power and glory. Great is the victory of the obedient Christ. Great will be the victory of the obedient church. If such a principle seems to be exalting the Christian into an impossible equality with his Master, we

will attempt no explanations, but simply refer you to his own words: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

We have assurance of success by what has already been achieved.

We sometimes read satirical assertions in the secular press as to the cost in money of each soul converted in a foreign mission. Of course these assertions are misleading in every respect. In the first place, it is heartless and inhuman to compare the outlay in money to the saving of an immortal soul. In the second place, statistics show that already it costs much less in money to save the heathen abroad than the heathen within our own chief cities. But it is misleading to the state past outlay as the average cost. When a railway is built, do men say it cost all the outlay of construction and equipment to carry the first passenger? Did it cost twelve millions to convey President Arthur across the Brooklyn bridge? Did it cost three millions to send the first Atlantic cable telegram? Remember, our missions are mostly in the foundation period. It is too soon to look for large returns. "The children of this world are wiser in their generation than the children of light." In secular business men invest for the future. They organize powerful syndicates, and combine their capital in institutions and enterprises which will not pay the cost for generations to come. Their best inducement is the hope, simply the hope, that in the years to come there will be satisfactory gains. Can we not invest when God is our security? The divine syndicate—God, Christ, the church—is safe, and will pay large returns, "an hundred fold in this world, and in the world to come life everlasting."

It may sound strangely to speak of missionary work returning temporal profits, but it is true. Dr. Chamberlyn, in his "Thoughts on Missions," states: "All the foreign missionary societies in America spent on all their fields of labor,

in 1871, \$1,633,892. The trade with the Sandwich Islands, which trade was created as the result of missionary labor, amounted for the same year to \$4,406,426. For every \$100 sent, \$275 were returned.

The entire cost of Christianizing the Sandwich Islands, as the books of the American Board show, was less than \$1,200,000. But two years' trade paid back this sum. The trade with these islands has paid more than ten times the cost of creating it, and it is increasing every year. No wonder some have discovered a great opportunity of commerce with heathen nations, but remember it is the gospel which creates the commerce. There is not a business firm, corporation or syndicate in the world that has done as much for the commerce of civilized nations as the missionary movement of the church.

Another token of victory is the valuable additions made by missionaries to the learning of scholars and the information of the people. There are riches which cannot be seen by the eye, or grasped by the hand. There is a growing appreciation of the treasures of the brain. Some of the most active and serviceable members of European and American scientific societies are foreign missionaries. Some of the most valuable books in our libraries, as well as most interesting articles in quarterly reviews and other periodical literature are written by missionaries. The world is indebted to these noble men and women, not merely for descriptions of strange countries and stranger people; not merely for accounts of perilous adventures and pathetic scenes, but for most important discoveries in the sciences of natural history, geography, philology and ethnology. Max Mueller, in his "Science of Language," gratefully acknowledges the valuable contribution to his favorite science made by the missionaries. The real scholars of the nineteenth century do not regard the missionary as a mere "truly goody," drawn by an imperious fanaticism to throw his life away upon a distant

tribe of barbarians; but they appreciate him as a man having sympathies and interests beyond his own ward or township, and whose intelligence, courage and motives entitle him to profound respect. The mortal remains of a missionary with great civic honors were laid to rest in Westminster Abbey by the side of the poets, philosophers, statesmen and warriors who had brought glory to England by their valor and their genius. David Livingstone deserved this honor. It was awarded him promptly, heartily and unanimously, for he had brought glory to all mankind by his wonderful life of courage and piety, and by his grand achievements in scholarship and philanthropy. In the kingdom of mind, as well as in the realm of business, the missionary enterprise has had a complete vindication.

But now let us look, for a moment only, to the moral and spiritual. What we have said about these temporal interests seems almost out of place in this connection. But temporal blessings are tokens of the spiritual. They are a shadow of better things.

One of the largest churches in the world, having a membership of 4,500, a congregation larger, perhaps, than meets in any one edifice in this country, is in a town on the island of Hawaii. Within the lifetime of many persons now living these islanders were in abject heathen darkness.

Less than fifty years ago the Fiji Islands contained only savages and cannibals. Now nearly 100,000 native Christians meet every Sabbath in orderly worship in pleasant churches.

Fifty years ago the Friendly Islands were so barbarous that they murdered the missionaries who came to teach them. They slaughtered three missionaries before they would listen to their message. "Friendly Islands!" Strange name for these inhospitable shores. But now they have 30,000 Christians, who have recently contributed fifty cents per member for religious purposes.

Probably the most obdurate and unpromising by far was China. For centuries this great empire refused to listen one

moment to any message from a foreign teacher. "But forty walled cities and three hundred and sixty villages have been taken and occupied as mission stations, while 10,000 converts have been received into the church." The British and Foreign Bible Society and the American Bible Society have printed more than a million and a half copies of the New Testament in Chinese.

But I cannot go on with this topic. There are other fields, perhaps, where the returns are more gratifying. Possibly there are others where they are less so. But the general average of success is high and grand. Study the seventieth annual report of our missionary society. Never did a victorious general make a more thrilling report of a year's campaign. The thrills are not all of joy. It will make your heart ache to see how far the opportunities and obligations of this work exceed the response of the church. But one thing is sure: modern enterprise has nowhere made more judicious investments than have been made in our foreign missionary work. In Africa, South America, China, Germany, Switzerland, Scandinavia, India, Bulgaria, Italy, Japan and Mexico, there have been trials and losses, but there have been more than compensating gains and victories. Every missionary sees so much need, so much promise in his own particular field, that he thinks it surely is the most important in the world, and he sends to the secretaries and to the church agonizing appeals for reinforcements in men and money. If we cannot help them according to their views of the promise of the future, let us help them according to our knowledge of the demonstrations of the past.

There is one principle in this co-ordination that towers high above all the others, and that is the eternal "ought" in the case. The Father sent the Son, and the Son said: "I must be about my Father's business." No time, no disposition to reason about cost, or profit and loss. It is said that a company of clergymen, of high social position in England, were discussing, in a very worldly spirit, the feasibility of

converting the world to Christ. They seemed to have about come to the conclusion that it was an impractical and visionary undertaking. It happened that the Duke of Wellington was present, and one of the clergy, turning to him, said: "Well, my lord, what do think of this project to convert the world?" The Duke answered (and the fire of valor was in his eye): "Gentlemen, what are your marching orders?" I imagine the consciences of those timid souls then felt as they never did before the majesty of that sublime order: "Go ye into all the world, and preach the gospel to every creature." Brethren, have you or I any right to preach the gospel in our own country if there is a foreign field that needs us more. A minister may do a legitimate work at home, because home is part of "all the world," but if he has not the spirit equal to the demands of the foreign work he is not fully qualified for the home work. There is, or should be, the same standard of consecration, however much the diversity of gifts, among all who preach Christ crucified. I would say to a young man considering his call to the ministry, the question is not simply, Have you grace to give up law, or medicine, or journalism, or teaching, to preach the gospel? but the real question is, Have you grace to go to any field, remote as well as near? We all belong to the foreign mission work. Our work is not merely in our circuit or station. The world is your field as well as the missionary's. To advocate foreign missions is part of preaching the gospel. You have no more right to make concessions to local prejudices against foreign missions than you have to modify your convictions on the doctrine of the atonement. It is as contrary to the gospel to give up prayer, or baptism, or the Lord's Supper, for reason of convenience, or indolence, or cowardice, as it is to give up or evade the missionary collections. Well do we know of the home burdens, church debts, parsonage debts, local calls almost numberless, deficits, but as good Bishop Janes said: "These things are only home chores; our great, leading business is to gain the world for Christ."

Let this work come down upon our conscience with all its momentous weight. It is an awful mistake to underestimate it. It is an awful sin to neglect it. Some of our brethren are in more peril from the wrong use of money than anything else. It is possible that some of our people are suffering more from the abuse of what means they have than from the need of more. There are gray-haired Methodists within the bounds of our conference who, during the past year, have lost more money in grain options and margins than the four conferences will pay to the support of missions. What a shame! Class leaders, stewards and trustees wasting their money in the most pernicious and deceptive form of gambling ever invented by the devil, and then claim to be unable to help save the world for Christ! Brethren, these are sad facts. We boast of the growth and numbers of our church. There must be a corresponding growth in our work. A great work is necessary to utilize a great force. A railway will perish on a business which would make a stage company rich. Our great church needs the unifying and inspiring purpose to convert the world to make it healthful and heroic. There is nothing effective or noble in an idle multitude; but a great host, alive, awake, eager, united, marching on to a grand achievement, is the most sublime scene in history. It is the glory of learning to teach the ignorant. It is the glory of power to assist the weak. It is the glory of wealth to supply the needy. It is the glory of the saved to rescue the lost.

In a proper sense we were proud of our countrymen when they rallied as a mighty host, and, to the call of duty and the music of patriotism, marched over the most wicked rebellion in the history of nations. That was a sublime scene. But the supreme event of all time is the on-moving columns of the church of Christ. "Our leader is before us," and if we are true to our marching orders, we shall participate in the most sublime victory known to angels or men, and then our joy shall be complete, for it shall be the joy of the Lord, and it shall be eternal.

NEAR THE KINGDOM.

BY J. C. HALL, D. D., OF THE SOUTHWEST KANSAS CONFERENCE.

“And when Jesus saw that he answered discreetly, he said unto him: ‘Thou art not far from the kingdom of God.’” (Mark 12:34.)

When Christ came into the world the whole Jewish people were anxiously looking for one who should break the power of their oppression, establish a new kingdom, and restore their supremacy. They could not think of a Redeemer other than in the sense of a king, and their brightest conception of religious well being was a kingdom in which all foreign restraint should be taken off, and under whose benign protection the law that Moses gave should be supreme in the land. The old prophets had foretold a spiritual and heavenly kingdom, but the people of this later day had interpreted it to be a material and earthly kingdom, in which their Messiah should reign. This idea of a great ruler and a throne was present in all their thought. Accordingly, the Savior took up the prophetic figure, that he might reach the Jewish thought, and spoke of the state or condition of being in which his teachings and life should be the animating power as a kingdom: “I appoint unto you a kingdom, as my Father hath appointed unto me.” And then he emphatically declared, “My kingdom is not of this world,” and they were disappointed, confused and astonished. These people are not alone in their mistake, for there are many in the present day who can scarcely get away from the conception of a more or less material and temporal kingdom. Physical relationships are more easily discerned and more easily accommodated to our desires; hence there is a constant tend-

ency to overlook the spiritual character, the soul-life and reformation which it implies.

I may say, therefore, in beginning, that what is called the religious state and life of the converted soul, together with the inheritance into which it comes, is what I understand to be the kingdom of God. This is set forth in the Scriptures as a state or condition of being in which all the natural powers of the soul are in harmony with the will of God, and, consequently, are all fulfilling the purposes for which they were created. It represents a subjective work—a work done in man, for the kingdom of God is set up in the heart—a work that corrects the basis of man's being, and a work whose upbuilding means the outgrowth or development of the new life which the Spirit of God begets in him by faith in Jesus Christ. It is not a state to be superadded to man's present condition, or to which he may come as one comes into the possession of an inheritance, or as one passes out of the boundary of one nation into that of another, but we come into it by an internal transformation—a transfer of allegiance as well as change of surroundings.

Of course this is all clearly understood in the theory, but is often omitted in the practice. A lady whose attention I had called to the duty of living a Christian life replied: "Why, yes; my husband and I have often thought we would join some church—we ought to be members of the church." She had never known a change of heart, and the tone of her conversation did not indicate a thought that such a change would be necessary. She was merely going to "turn over a new leaf," and come, just as she was, into new surroundings and new relationships. Oh, my friends! coming into the church is not coming into the kingdom, neither is the door of the church, even through its most elaborate forms of ritual and sacrament, the door into the kingdom of God. There is that which is more than this, deeper, more searching. "I am the door," said the Savior. "He that entereth not in by

the door to the sheep fold, but climbeth up some other way, the same is a thief and a robber." "I am the door, by me, if any man enter in, he shall be saved, and shall go in and out and find pasture." The entering in is through Christ alone, and carries with it an immediate work of grace in the heart.

Indeed, all the advancement we make in the world toward that which is good is made, more or less directly, through Christ, for, "He is that light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not." Yet, there is a sense in which men seem to advance, by their own individual effort, and in which they seem to approach the kingdom of God without reference to Christ. There is an onward movement which does not involve a radical heart change. Jesus himself, especially in the text we now consider, seems to recognize it, in that this man who, perhaps, had no thought of accepting him as a Saviour, but rather a purpose to tempt him, is said to be near the kingdom—that is, he was very much nearer than the great mass of his fellow men.

Along here lie two or three thoughts which I wish to consider before passing to the main point. This man had not accepted Jesus as a Saviour, but he had accepted the teachings of the Old Testament Scriptures, and by their truths and principles had greatly profited. He had made them the rule of his life, but had not brought their power into his heart. He was a formalist, just as many of us are to-day, and yet had come very near the kingdom. This suggests:

I. *The benefits of the gospel to those who are yet unbelievers, and the thought that our approach to God is not always an immediate and sudden thing.*

And these, in turn, suggest something of comfort to those who are laboring to bring into the kingdom of God some wayward, stubborn heart, some loved one who yet smiles at

their effort, and seems indifferent to their prayers. It suggests comfort to the minister who has been faithfully preaching the word, and laboring to find some thought, some truth, that would crash through the ice-bound billows of the soul, and stir the great depths of its emotions; who has prayed in public and in private; tried this and that, and talked and waited in vain for weeks and months to see some positive fruit of his efforts in the conversion of some soul. It may be that he has been doing a broader work than merely stirring here and there an individual to a positive activity. He may have been lifting a whole community to a higher plane of thought, to grander conceptions of God, and duty, and responsibility. He may have been lifting the people to a greater heart-power and efficiency—training them, if you please, to such position that, in the favoring breeze upon some in-going tide, they will easily be swept into harbor. It is only now and then that a soul may be brought from the further reaches of its wanderings, or the low depth of its depravity, straight into a new life and experience. Indeed, I do not know that it is ever done. I remember that in the first efforts of our missionaries in new countries, there has always been a long waiting, and laboring, and praying, and sowing with tears. At this point it takes ten years, and at that twenty or even thirty, before the first convert is secured. We seem to come to all these grand successes by gradual and imperceptible steps, and often, when we least suspect it, we are approaching the kingdom.

And it is so in the individual life. We know not the influences that are lifting us. It may be that the cradle song, which our mother sang to soothe the restlessness by which we waked into our conscious selves, was the beginning of our conversion. The first patient teaching by which we perceived the right and wrong, and were able to choose the right, was our first step upward. The peculiar excellencies which, under the touch of the Divine Spirit, now make my

converted soul a tower of strength to the world, may be the glorified fruit of seed dropped in my young life from the Christlike life of my mother. Away back yonder, when that earnest blunderer thundered the truth in my ears, or in the shadow of the college, under the grand arches of the stately church, when some scholarly divine sent forth the shafts of power, and my soul was stirred, I scarcely know why, I made a step toward the kingdom. Yesterday, when I refused the temptation which broke upon me like a flood, and said, "God helping me, I will not yield—I will be true to my conscience," I took a step higher. And back farther, where, by some strange providence I never could understand, I won the heart and hand of that Christian girl, I stepped into a current that ever since has borne me upward. Like some little tug boat we see around the harbors, she ventured out into the mists of my possibilities, when I lay drifting, made fast upon me, and by a hawser invisible, yet stronger than ever went on the bow of commercial craft, that Christian spirit has been tugging me on, upward and onward, nearer and yet nearer to the kingdom. I am very near the harbor, and I would now that I had the courage to spread my canvas to the favoring breeze, and sail straight in!

Be not discouraged, then, ye who strive for the salvation of the world. Humanity is marching heavenward. And ye awakened ones, who struggle toward the light, take courage. You are coming up. Every earnest effort brings you near the kingdom.

II. *The church of God does not get credit for a tithe of what it is accomplishing, or has accomplished, in the world.*

Indeed, we do not know how to estimate its work. We frequently talk about its growth and progress, and what has been done, and we go through the records, and count its membership, and set down the figures, just as we would go through a mill and count the sacks of flour it has ground out,

and we say, Lo, here is the sum of its work! Or sometimes, it may be, we cast our eye heavenward, and struggle with the numbers of that multitude whose names have been transferred from its registers to the Lamb's Book of Life, and say, Lo, here is the work of the church! But no. I might as well go down to our railroad and get into the cab of the locomotive which is pulling one of those large express trains, and there take the names of the engineer and fireman, and say, Lo, here is your train! Or, to be more liberal, I might add to my list the names of the men who had previously run it, and say, Here, now, is the train! and leave out the twelve or fifteen coaches filled with baggage and express, or teeming with life and bustle, and anxiety and expostulation, which this throbbing machine is sweeping toward the great West. The church is God's machinery for lifting the whole world out of the miasmatic depths of sin and destruction into the purer atmosphere of love and truth, salvation and heaven. And it is coming, sometimes as if up heavy grades, laboring hard, and sometimes with shout and song—dragging humanity, with all its baggage of business and commerce and care, and with all its ambition and industry and research and arts and science—coming up the hill and around the curve, out of the shadows into the sunshine, into a broader horizon, towards helpfulness, purity and hope, lifting the world higher into nobility, heavenward, Godward—nearer and yet nearer the kingdom.

The work of the church of God is not in its membership only, either living or dead. It touches the world and all its interests, and, in Christian nations, we cannot divest ourselves of its influence and advantage. Why, the very man who stands up to declaim against the Christian religion is like one who stands up to defame the mother who gave him birth, for the very elevation upon which he commands the attention of men was builded by Christian influence, and the powers he perverts to blaspheme her were born of her and

nursed in her lap. It has brought this land which we call our home to such a position that it is but a short step to the honey which fills the rocks and trees of Hermon, and the grapes that grow in Eschol. The beauty and joy of the civilized life are but the reflex power of the Christian church, and they both belong to it. As the hill tops of Canaan reflect their glory upon the surrounding plain, or as the light, kindled in our homes to bless our firesides, steals out through the windows and door and illumines with a soft, mellow light the lawn and the door yard, so the light of heaven bursts out from the church and through its portals, and fills the world with its blessing, so that men coming near the kingdom, though they have not yet crossed its threshold, fancy they have, already, its joys. And here lies the great danger. Were men left to choose between the darkness and hopelessness of a world without the Christian religion and influences, and a world illumined and cheered, inspired and comforted by the gospel, it would not take long to determine their choice. But the whole outside world has been brought to such elevation by the reflex influence and drawings of him who declared: "And I, if I be lifted up from the earth will draw all men unto me," that, in point of earthly privilege, their conditions are much the same as others. And so, men are satisfied to stop this side of the line which marks the conversion of the soul and the real experiences of the new life.

This man in the text had come, by his observance of the law, and his clear conception of obligation and duty, to a very exalted position. The Saviour looked upon him with pleasure, and spoke with commendation. He was not far from the kingdom. One more step—the personal embrace and application of the very principle he here so readily indorses as an already familiar truth—would perhaps have completed the work. "Thou shalt love the Lord thy God with all thy heart." But he lacked a little. He was, perhaps, like many of us, keeping back a part of his affection—loving God, and

serving him with mental reservation—doing the routine work of the law, jealous for the exact performance of every ceremony and for the honor of the church, paying out money for its support and bringing sacrifices to its altar, but withholding that which we last surrender, and yet that which must be surrendered, the heart.

A partial service is valuable. Who shall say how much is done, or how much the church owes to those good friends who so kindly lend a hand in all its enterprises? But a partial service is not duty. Nothing but a complete devotion of all the powers of soul, mind and strength meets our obligations, or can let us into the kingdom. The little that remains is as important as the whole, yea, it is often necessary to make the other part effective. I remember in my boyhood, when my mother used to send me upon errands, and I was timid, how I used to tremble when I finally came up to the door of the house to which I was sent. I ran along the streets cheerfully and lightly, with my heart all alive to the beauties around me, and with my eyes wide open to catch every new thing. My pulse beat joyously, and I was happy, but when I came to the door I hesitated, and more than once I turned back, afraid even to knock, and I had to be sent back again. But when I did knock, and the kindly face came to the door, and the words of welcome greeted me, and the soft touch of the soothing hand, prompted by a heart that easily divined my fear, fell upon my head, how the light came, and a deeper joy of duty consciously done. Many of us for years have been coming up from the moral state in which our life has had its home, coming joyously along the way that leads to the kingdom of God, breathing the sweet perfume, and gathering the flowers that exhale and grow in the paths which lead toward the kingdom. We have even come up to our Father's house and rejoiced in the light that burst out through the window. Yea, sometimes we have felt that we had a message we would like to tell into the ear of the

Heavenly King. We have had a deep sorrow, an unutterable longing, we would have liked to spread before him. Oh, how we have longed to reach his ear, and feel the soothing touch of his hand, and the very bitterness of our grief has sometimes brought us to his door. But there we have stood, trembling, afraid to knock, afraid to throw ourselves upon his mercy, afraid to own him Lord, and, hesitating too long, we have at last gone away unsatisfied. Oh, my friend, come back; come up to the portals and knock! The door of your earthly home never swung open wider or more joyously to your approaching feet than the gateway into the kingdom will swing, whenever you come in humble, earnest confidence. No words of welcome ever greeted your ear as will the loving words of your Savior, "Come unto me!" No touch of human hand laid upon your anxious head ever so thrilled your frame as will the touch of love which the Spirit of God will press in fullness upon your heart. No such consciousness of duty done, no such restfulness of soul, no such evidence of peace and pardon and salvation, can ever come to you as will come in the conversion of your soul.

And then again, it is dangerous to delay. There are many persons whose purposes are fixed, that at some time in the "convenient season" they will seek the conversion of their souls and press into the kingdom of God; but, in the meantime, they will gather the pleasures of the world, build up their business interests, give loose reins to their tempers, appetites and passions—they will eat, drink and be merry—and yet they will live so in the suburbs of the city of refuge, that when misfortunes or dangers shall surprise, they may flee to the gate. But, have we not seen many of them overtaken and fall; and have we not seen others drift away farther and farther from their purpose, until they were hopeless? Among the hardest cases with which we have to deal are those who were once so near conversion that it is a wonder they avoided it. That person who solemnly pledges him-

self to become at some time a child of God, is never nearer the kingdom than when he forms that purpose, until he actually enters it. Now is the accepted time, and now is the day of salvation. Oh, if I could gather into the kingdom to-day all who for years have been purposing to enter, what a turning unto God there would be! Yes, if I could gather in those who have solemnly pledged themselves at the bedside of dying loved ones, those whose hearts have responded affirmatively to the entreaties of parents whose prayers have never ceased to follow them, those whose manly frames have quivered in response to the tears and wooings of their own families—if I could gather in these, would I not, even from this congregation, gather in more than a score? Oh, how the deferred purpose, like procrastinated time, is bearing its thousands on to destruction! Many are nearer to-day than they have ever been before, and some, perhaps, are nearer than they will ever be again. Oh, for power to do the duty that lies immediately before us, power to meet the pledges of our souls and obey the longings which would lay hold upon God! I grant the morality of your lives, your exalted feelings, your manly sentiment and noble endeavor. You are not far from the kingdom of God. But you are not saved. You are at the door, but you are outside. For, “Verily, verily, I say unto you, *except a man be born again, he cannot see the kingdom of God.*” Almost to succeed is to fail. Almost to be saved is to be lost.

There is something peculiarly sad about failure, look at it as we will. The little disappointments of our every-day life are always annoying, even though they may involve but slight concern, and many a man who has not shrunk from toil, nor flinched before danger, nor yielded to suffering, has gone down like a reed before *failure*. It is poor comfort to think how near one is to success, for expectation rises with the prospect of success, and the fall is more terrible. The more important the interests the keener the pang. What

shall we say, then, of failure in this highest of all human interests? It were indeed the immeasurable swoop from the almost-realized blessings of heaven to the infinite depths and experiences of hell.

A beautiful vessel, returning from a long voyage, glided happily down the coast of Britain. The ship's company joyfully anticipated the happy reunion of hearts long separated, and their bright anticipations were almost a realization. The friends on shore eagerly watched the approach, and made ready for the reception. One lady, waiting for her husband, had the evening meal all ready, standing on the table, and her home and arms and heart ready to receive him, when a messenger arrived to say that the ship had gone to pieces off Moolfra Bay, and that the husband she so eagerly awaited was drowned! "Never," says one who witnessed the sad scene, "never can I forget the grief, so stricken and so tearless, which the wife manifested as she wrung my hand and said: 'So near home, and yet lost!'" What more terrible than this is there in human sorrow? And yet, this is nothing to the anguish which must wring the human soul that is compelled to say at last: "Once I was at the very gate of heaven and had almost entered in, but now I am lost!"

THE CONVERSION OF SAUL OF TARSUS.

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“And suddenly there shined round about him a light from heaven.”
(Acts 9:3.)

The great Sanhedrim was in session. According to tradition, it was the day after Christmas of the same year in which our Lord was crucified. At least twenty-three were present, for that number was required to make a quorum. They were met in a large room in Jerusalem. The floor of the room was of tessellated marble. The walls, unbroken by windows, were frescoed in panels of saffron yellow. A divan, covered with bright yellow cushions, extended about the room in the form of a semi-circle. In the arch of the semi-circle stood an immense bronze tripod, curiously inlaid with gold and silver. Pendent from the ceiling over the tripod was a magnificent chandelier, having seven arms, and holding a lighted lamp in each hand. Behind the tripod sat Theophilus, the high priest, who acted as the president of the council. The members, arrayed in bright-colored garments, sat in Oriental manner upon the divan. Most of them were old men, whose grave faces and immense white beards gave them a patriarchal appearance. Arraigned before them was one Stephen, a leader of the new sect of the Nazarenes. The charge against him was blasphemy. The testimony to support the charge was to the effect that he had declared that one Jesus, a crucified Galilean, would destroy the temple and change the customs delivered to the people by Moses. When the case for the prosecution was closed, all eyes were turned to Stephen, and a hush of awe fell upon

the place, for his face shone as the face of an angel. The spell was broken by Theophilus, who put to the prisoner with the celestial face the question, "Are these things so?"

Stephen then began his defense. The text and pith of his remarkable speech may be found in the words of his Master, spoken to the Samaritan woman as he sat on the stone rim of Jacob's well. The woman had, in effect, propounded the question: Where is the proper place to worship, Gerizim or Jerusalem? The answer had been, Neither exclusively; its locality has nothing to do with its acceptability. He is the real worshiper who worships in spirit and in truth, whether he lifts his hands from the banks of the Nile, the Jordan or the Euphrates. Stephen laid broad and deep his foundation, and was pushing his argument to a demonstration, when, apparently, it became evident that he would not be permitted to proceed further. Turning suddenly upon them, he broke forth: "Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." They answered this truth by gnashing their teeth. But Stephen, setting his face toward heaven, cried: "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." With howls of rage they spring upon him, rush through the door, and drag him along the street, shouting as they go the cry that never failed to draw a crowd in a Jewish city: "Men of Israel, help!" The erstwhile judicial council is a howling mob, a human sea, lashed into fury by a storm of wrath. The Oriental mob is as unreasoning and as fierce as a pack of wolves. They pour through what has since been known as St. Stephen's gate, opening toward the Mount of Olives. Here the red streaks in the white limestone are still pointed out as stains from the blood of the

proto-martyr. There is a pause while the witnesses prepare to cast the first stones. They cast off their garments at the feet of a young man, who thus approves the sentence of death. The young man's name is Saul. He is a native of Tarsus, and a disciple of Gamaliel. There is a shower of stones, and Stephen, with a prayer upon his lips for his murderers, falls asleep. The crowd melts away. The witnesses claim their garments, and Saul returns to the city, but day and night the face of Stephen is before him, and the martyr's words ring in his ears.

Six months pass. The young Pharisee is armed with authority to carry the torch that is to light the fires of persecution at Damascus. The mighty Julius Cæsar had given special privileges and authority to the Jewish high priest, and the grant had been continued and confirmed by the later emperors, so that adequate powers could readily be conferred upon Saul. Damascus is 136 miles from Jerusalem—a six days' journey. It is the oldest and most beautiful city in the world. Through it flows the commerce between Africa and Asia. It is situated in a triangular plain, which is an island of verdure in the great gray sea of the desert. On the west and the north are the Anti-Lebanon mountains; on the south is the Awaj (or Pharpar) river, and on the east a range of conical sand hills, like a wave on the desert ocean. Southwest is the queenly Mount Hermon, with a rocky robe of pale blue reaching to her feet, a crown of snow about her head, around which floats a cloud, like a soft, white veil. The Barada (or Abana) river, whose waters are crystal, runs through the city, from which canals, looking like silver threads, flow everywhere. Fountains are in almost every court yard, and amid their spray rainbows play hide-and-seek in the rising and setting sun. The city is a wilderness of gardens. The bright faces of the flowers smile up at one from every side, while their rich breath floats in the air like a cloud. Trees strive to excel each other in producing foliage, blossoms and

fruit. Here are the peach and the olive, the plum and the apricot, the pear and the apple. Here is the pomegranate lifting its head ten feet high, with its red bark, and star-shaped, deep-red flowers. Here, amid the branches of the orange, may be seen at the same time pure, white blossoms, and ripe, golden fruit. Amid the wilderness of trees and flowers are the white garden walls and white houses. Seen from the neighboring hills at certain seasons, the city is beautiful as an angel's dream. There it lies, fair as the garden of God, lovely as Paradise. When Mohammed saw the place he paused and gazed, then turned aside and would not enter, saying: "Man can have but one Paradise, and mine is above."

Saul's eyes had feasted upon this gorgeous beauty, and he was now near the city. Suddenly a light from heaven, even brighter than Oriental noonday, flashed round about him. It was, in Milton's language, a new morn risen on mid noon. Its light was like that of the burning bush that appeared to Moses; like the splendor of the pillar of fire that led Israel; like the brilliant flame that wrapped the summit of Sinai; like the ineffable glory that filled the temple of Solomon. The angels drew aside the curtains of his pavilion, and let the light from the face of the Divine Son flash upon Saul. The Psalmist declares of God that "He clotheth himself with light as with a garment," and Saul afterwards described him as dwelling in the light "which no man can approach unto." It was the light which overwhelmed the young Pharisee. He saw himself for the first time as God saw him. Jewish lights had been the medium through which he had seen himself. He had stood in the green light of prejudice, and in the yellow of vanity. But now he sees himself in the pure, white light of truth. Burns sighs for the power to see ourselves as others see us, but the eyes of others might be less impartial than our own. I used to amuse myself, when a boy, by training first the large, then the small end of a

magnifying glass upon an object, and noting the contrast in its appearance. Some hands always train the large end of the glass upon us, others the small end. Neither sees us as we are, and perhaps neither judges us as correctly as we judge ourselves. The wiser prayer is, that we may see ourselves as God sees us. When Saul thus saw himself, he cried out that he was the chief of sinners.

A missionary, treading the mountain paths of Jamaica at night, paused a moment, uncertain as to his course. At that instant a little insect called the candle-fly flitted down at his feet. He was standing on the brink of a precipice. A few more steps, and he would have plunged into the awful depths. Saul had been treading confidently in the mist of Jewish darkness, but when God poured over him a flood of light, he saw himself standing on the brink of an ocean of fire and vengeance, into which, if he fall, he will fall forever, for it is bottomless.

Trembling at the view, Saul hears a voice calling him by name, and the persecutor is face to face with his injured Savior. The appearance of the supernatural is always terrible. The matchless poet, Job, has pictured such a scene: "In thoughts, from the visions of the night, when deep sleep falleth upon men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up; it stood still but I could not discern the form thereof; an image was before mine eyes, there was silence." The terror is increased manifold when the spirit is one that has been wronged by the person to whom it appears. Shakespeare, the high priest of human nature, paints the scene when the murdered Banquo appears, shaking his gory locks at Macbeth. The latter cries:

"Avaunt, and quit my sight; let the earth hide thee!
Thy bones are marrowless, thy blood is cold;
Thou hast no speculation in those eyes
Which thou dost glare with!

* * * * *

"What man dare, I dare;
Approach thou like the rugged Russian bear,
The armed rhinoceros, or the Hyrcan tiger,
Take any shape but that, and my firm nerves
Shall never tremble."

One of the most awful touches in the picture of the judgment is the declaration: "Every eye shall see him, and *they also which pierced him.*"

A spirit had appeared to Saul, filling his mind with nameless terrors. The same look that broke Peter's heart was turned upon him. A voice full of sad reproach said: "Why persecutest thou me?" No wonder trembling and astonishment seized upon the man of Tarsus. Oh, sinner, the same sad, reproachful face is turned to you. You cried out, Crucify him, crucify him; you struck him upon the mouth with your sandal. You plucked out his beard by the handful. You scourged him, you drove the nails into his hands. Your sins and mine did all this. "He was wounded for our transgressions, he was bruised for our iniquities."

There now began in the soul of the persecutor a mighty tempest. A storm at sea is grand and awful. There is an ominous stillness, a stifling deadness in the air. Slowly the heavens gather blackness till the whole sky seems draped in sackcloth. Darkness like that of Egypt, that might be felt, broods over the great deep. At first there is a faint sighing of the wind, that soon deepens into a moan. Then suddenly there is a rushing sound, and the rage and roar of the tempest fill the air. The scolding winds shriek and howl. The thunder rumbles and echoes. Its constant grumble is heard, save when it lifts up its voice to growl or bellow. Thunderbolts hiss and crash. The lightning writes with a pencil of flame upon the clouds, until it seems as if the dark brow of the storm king were veined with fire. There are blinding flashes and jagged lines of fire. The billows rise with the wind. "Green buds of waves burst into white foam flow-

ers." Then the waves seem to become possessed with demons. They toss their white, foamy hands upward as if they would pluck the cloud-veiled stars from the skies. They spurn the sands at the bottom of the sea with their feet. They throw their arms about the ship as if they would drag her down and trample her under foot. No pen can describe, no brush can paint, the awful grandeur of such a scene. But a tempest in a mighty soul is more grand and awful still. Such a tempest raged in the soul of the man of Tarsus for three days. Ten thousand Niagaras joined their voices in hoarse bass, while ten thousand thunders shrieked a strident tenor. In the pauses of the dread chorus, echoes reverberated in every cavern of his being. Sometimes, amid the pauses, he heard the silvery voices of angels in song, sometimes the harsh laughter of demons. At times, on the very mantle of clouds appeared a rainbow of hope; then the raven wings of despair covered the sky, and the darkness was only broken by the red bolts of vengeance. Now a rift in the clouds showed the blue, star-gemmed sky, and then a flash revealed the bottomless pit beneath his feet. It seemed, at times, to be a battle between forces celestial and forces infernal. On one side appeared the armies of Gehenna, with black wings obscuring all the sky, filling the air with their sulphurous breath, officered by fiends, potentates and powers. Let us copy somewhat Milton's language, to describe the other side and battle. It was a host of bright-harnessed angels, marshaled by helmed Seraphim and sworded Cherubim. The battle is joined. Arms on armor clashing, bray horrible discord. The maddening wheels of brazen chariots rage. Flaming darts vault either host with fire. Mountains are torn up by the roots and hurled through the air. Such terrific battle, oh, man! is done for the soul, and thou dost sit indifferent! Not so Saul. It seemed to him that the earth had fled from beneath his feet, and that the sky, with sun, moon and stars, had fallen in one mass of ruinous confusion

upon his head. It was the reign of chaos in his soul. The past was a mass of ruins. The cloud-kissed towers of his hopes were in the dust. The solid walls of his achievements were leveled to the ground. The foundation of his education was dug up, and not one stone was left upon another. For him the north star had moved to the south, and the sun rose in the west. Jesus, the carpenter of Nazareth, the peasant of Galilee, the crucified blasphemer, was the Messiah! The fiery Jewish zealot had laid violent hands on the Christ!

The future is a blank, save only the certainty that the denouncer must become a preacher, the persecutor a sufferer. Angels lean over the walls of jasper and whisper: "Behold, he prayeth." Ananias is sent to the man who, only a few days before, had come to Damascus breathing out threatenings and slaughter against him, and laying his hands on his late enemy salutes him as "Brother Saul." A young lady in Kansas, whose heart was a fountain of bitterness against church members, was converted. As she rose from her knees, she said: "I do not hate them any more." As they greeted her affectionately as a sister, she said, with tears: "How glad every body is, and I thought they did not care for me." Saul was converted, and his relation to all men was changed.

The conversion of Saul of Tarsus is itself a demonstration of the truth of Christianity. If he saw, heard and experienced what he says he did, then the great central truth of the resurrection of Jesus is established, and all other truths of Christianity circle about this as the planets about the sun. His testimony is valuable on many points, but most important and emphatic on this main point. Let us examine his competency to testify. The credibility of a witness, as all writers on evidence agree, depends on three things: First, his intelligence; second, his opportunity to know the truth; third, his honesty.

1. Saul's intelligence is unchallenged. Skeptics even claim that he was the real founder of the church. No infidel

claims that he was ignorant or unlearned. His was a royal mind, crowned and sceptered. He ranks among the world's intellectual giants.

2. His opportunities to know the truth were of the very best. He was a contemporary of Jesus. He lived in the same small country—nay, in the very city of Jerusalem, where Jesus was crucified and where he rose from the dead. He knew all that could be urged against the character, miracles and resurrection of the man of Nazareth. He knew personally his disciples and his enemies, and had abundant opportunities to sift their evidence. He also testifies on the evidence of his own senses. He saw and talked with Jesus after his resurrection. Further, he was an expert in religious matters. He devoted his whole life to them, and all his splendid gifts. If the evidence of physicians is of special value on medical subjects, the evidence of theologians is of special value on theological subjects. Saul's opportunities were the best possible, and his competency on this ground must also pass unchallenged.

3. His honesty is easily proven. From a worldly standpoint, he had everything to gain and nothing to lose by remaining a Jew, and he had nothing to gain and everything to lose by becoming a Christian. He was of pure Jewish descent, a graduate of the school of Gamaliel, of the popular Pharisaic party, and, there is reason to believe, already a member of the Sanhedrim. Riches, honor and power, that trinity which the world worships, were within his grasp. It is hardly too much to say that everything which a Jew coveted would be his if he remained faithful to Judaism, and that everything which as a man he dreaded would be his portion if he became a Christian. He refused to be called a son of Judaism, and chose to suffer affliction with the people of God. His choice stamps him as honest. If Saul's honesty is not established by his conduct, then it is impossible to establish any man's honesty by any evidence. Lord Littleton studied

the life of Saul for the purpose of turning it into ridicule, but, as he studied, the same light that broke over Saul suddenly, broke over him gradually. So strongly was he impressed that, after his conversion, he wrote a book entitled: "Observations on the Conversion and Apostleship of Saint Paul." The change in Saul was without an adequate cause, if Christianity be not true.

And so likewise is the conversion of every man since. In every great revival revolutions are wrought in moral natures. Suddenly, thieves become honest, drunkards sober, the sinning become chaste. It is as great a change as if the Mississippi river should all at once begin to run up its channel. We are bound to assign a sufficient cause for such marvelous and almost miraculous changes. There is no cause, unless Christianity has in it the divine power of truth. Saved men are the best evidence of the truth of our religion. As Saul's conversion is the most remarkable that ever took place, it is the best evidence of the kind, amounting to a demonstration.

The evidence may appear the more weighty, and we may obtain the more inspiration for ourselves, if we glance at a few scenes in his after life. He is stoned at Lystra, and cast out of the city for dead. As we stand about him he rises up. We approach him and say: "Saul, dost thou regret having become a Christian?" His eyes are full of reproach and dauntless resolution as he replies: "None of these things move me, neither count I my life dear unto myself." We stand on the shore. Yonder is a black speck on the blue waves. It is washed nearer. It is a man. He is thrown on the sands at our feet. It is our old friend again. He has been a night and a day in the deep. He is stiff with cold and faint with hunger. The salt water drips from his hair, and his garments cling to him like cerements. We again beseech him to abjure Jesus and return to Judaism. Hunger, cold, thirst and fatigue are at once forgotten. He rises and shouts: "For I reckon that the sufferings of this present

time are not worthy to be compared with the glory which shall be revealed in us." At Phillippi they beat him with rods until he is almost dead. Then he is thrust into a damp, chilly dungeon, and his feet are made fast in the stocks. Surely, a few hours of such torture will tame his fiery spirit. We go down into his dungeon at midnight and say: "Saul, thou hast been beside thyself long enough. Return to thy reason and the fathers' religion." We cannot see his face, but we can hear the joyous ring in his voice as he exclaims: "We glory in tribulations also."

He is scourged. Under the terrible infliction men have frequently died. His body is a quivering mass of blood and bruises. As he lies, faint with the loss of blood, with white, pinched face, and lips quivering with agony, we taunt him: "Is this the glory the Nazarene promised thee?" The white face becomes radiant, and shines like that of Moses, as he exultingly whispers: "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory."

He is old now, and worn out with trials and sufferings. He sums up his thirty years' experience for us: "In labors more abundant, in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." He is dragged to Rome and thrust into an underground dungeon, where the chill strikes to the marrow of his bones. His gray hairs are to come down with violence to the grave. The axe is whetted, and to-morrow his blood

will crimson the block. We go down with the officer that reads the death warrant. We tempt him for the last time: "Didst thou not make a great blunder when thou didst yield thy life to the Galilean on those hills at Damascus?" He springs up like a youth, and his voice rings like a trumpet, as he shouts: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day." We lay our mouths in the dust, for the man of Tarsus has demonstrated the truth of Christianity and the omnipotence of divine grace. His voice from out the excellent glory still challenges us to holier lives and nobler deeds. Hear him shout the battle cry which heaven gives to the warriors of truth: "I can do all things through Christ which strengtheneth me!" In response let all the militant hosts of God sing: "Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

REDEMPTION—IS IT UNIMPORTANT, OR ALL-IMPORTANT?

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“Which things the angels desire to look into.” (I Peter 1:12.)

God created man to front the universe. He stands erect. His range of vision is from horizon to zenith. He looks all creation in the eyes. His horizon line, as befits a citizen of the eternities, is a far, faint, and ever-receding limit.

God endowed man with supreme powers and unknown possibilities, and surrounded him with problems that demanded solution. He is in the midst of a universe of profoundest mystery. He is phalanxed about with mystery as the continents are girded by the seas. Man's native powers, operated upon by nature about him, open into a flower rarely beautiful. Man's word, as an intellectual being, is “Why?” Dispossess him of intellectual curiosity, and you have made him a shorn giant. The spirit of inquiry is the element that vitalizes and utilizes that noble instrument, the mind. As God made man a creature of immense intellectual powers, so he made him a creature of an immense range of noble curiosity. When God breathed into his nostrils the breath of life, he also breathed into his nostrils the breath of investigation. He anointed man a searcher-out of mysteries.

With a spirit of inquiry, and a mind, its capable instrument, God put man on the earth, whose every cranny was wonder-crowded. He let him into no secret. He did not tell him by what stupendous masonry he had builded the world's foundations, or the impregnable fortresses of the hills. God did not hint that these things were either wonderful or sub-

lime. He simply put man and speechless mystery facing each other, and left them thus. God named nothing except man. He created beast and bird and tree and flower, and left them to man for the naming. It is if as God had said: "I have given thee powers: now use them. I have given thee wings: now soar into the blue sky above thee."

Man looked. He saw the violet at his feet, and the lily floating its snowy bark on the river's breast. He saw the palm tree and the pine, the mountain crag and the muttering, mighty sea. He saw the sun driving his blazing car across the heavens, and the moon flashing silver arrows from her bow divine. And, as the first man saw all these things, I doubt not that, like the lad at Christmas window, he stood open-lipped with wonder, and one man looking, said "Why?" and that was the dawning of the intellectual day—the inauguration of philosophy.

But in the proportion he looked, in that proportion he marveled. Wonders multiplied about him. His mind was crowded with wonder, his lips with questionings. He saw the flower, fragrant, lovely, and white as drifted snow on the mountain's summit, and noted that the soil from which it grew was odorless and without beauty; and the words that leaped to his lips were, "How? why?" From the same soil he saw the oak tree growing, high, beautiful, and the giver of restful shade, and he said: "Since the self-same earth is the mother of both, why this a tree and that a flower?" But flower and tree looked and were silent, as the trees in the king's forest, when—

"Deep through the greenwood rode he
And asked of every tree:
'Oh, if you have ever a singing leaf,
I pray you give it me.'

"But the trees all kept their counsel,
And never a word said they;
Only there sighed from the pine tops
A music of seas far away."

He asked river and mountain and sea to reveal the secret of their being. Night by night he saw the stars march with silent tread across the heavens; he knew not whence they came or whither they tended, and so he asked, "Whence? whither?" But as the trees had been silent, so the stars were dumb and mute-lipped, like the Sphinx. Yet, naught abashed by this prevailing silence, he plied all things with questions manifold. Man saw, marveled, interrogated. These were the steps in his intellectual processes—this the logical order of his intellectual life.

The lad who asks interminable questions is not more inquisitive than the race. The word of our humanity is, "Why?" Man asks about everything. No theme beneath the range of his inquiry; none too vast or sublime for his investigation. He climbs to his observatory and watches the gorgeous pageantry of night. He sights the universe. He gazes at suns that make our own appear a puny orb; gazes at sun systems, and nothing abashed, asks: "How are ye builded, splendid mansions of the stars, and who is your architect?" He sees the comet flashing by; he reins it in, and calls: "Where hast thou been, and whither hastenest?" He comes down from this sublime inquiry, and asks the mote that voyages in summer sunshine to tell its history. If he climbs into the heavens, he also plunges into the midnight caverns of the earth. As glory doth not abash him, so darkness doth not appall him. As vastness doth not bewilder him nor seal his lips, so minuteness doth not escape him. He asks the atom, and the avalanche, and the stellar realms, the same question.

Never were men so absorbed in investigation as to-day. Never did they so catechise the realm of nature as at this hour. This is well. Thus did God intend. His purpose in man was that he should have dominion over the intellectual world; that he should be possessed of the secrets of creation. Science is lynx-eyed. Every department of investigation

has its legion of workers. The minutæ of creation are not thought insignificant. Audubon would spend weeks in studying a single bird. Huber spent his life in studying ants. Chemistry, with its long list of famous names, is devoted to the study of atoms. Sociology, biology, astronomy, every science, is receiving crucial study. Men desire to look into all things. They, like Tennyson's Ulysses, feel that in them is—

"This gray spirit, yearning in desire
To follow knowledge like a sinking star,
Beyond the utmost bound of human thought."

Noble, God-like desire, this hunger after knowledge! What things men desire to look into, we know; but the text occupies a supream eminence: "Which things the angels desire to look into." Here is a new fact. Man, thou art not the only investigator in the universe. There are hungry intellects other than thine. Thou art not alone in thy mighty quest for truth. Thy knight-errantry in the world of fact hath the fellowship of angels.

Angels? But what of them? What know we concerning these? Inspiration says: "Thou hast made man a little lower than the angels." True. But who may say what God's little is? Who may say that God's little may not mean the diameter of some divine circumference? may not be the breadth of the universe? "Him who toucheth the mountains and they smoke," who "gathereth the wind in his fist," who "taketh up the isles as a very little thing, who stretches out the north over the empty places, and hangeth the world upon nothing," who "maketh Arcturus, and Orion, and the Pleiades, and the chambers of the south," who "made the earth and created man," who "tellethe the number of the stars and calleth them all by their names," who "humbleth himself to behold the things that are in the heavens and the earth"—him!—what shall we say of him? The little of the Almighty, "whom the heaven of heavens

cannot contain," what would it be? Here we are lost. Such glory blinds us. What the little of man would be we know. The measurement of our handbreadth we can tell, but the little of him whose handbreadth spans the eternities, no man can know; and so we may not understand how far beyond us angels are. God's little may be distance infinite. But suffice it to know they are our superiors. As compared with them, we are but stars of lesser magnitude. Man is cumbered with flesh. His spirit is prisoner in a house of clay. True, this house is a palace, but for the spirit it is a prison still. How often do we experience the fact of intellect burdened with flesh, hampered with clay? We desire to think, and have weary frames or aching head. Mind never grows weary, brain often does. The spirit is sleepless, tireless, its wings need neither rest nor quiet; but the fleshy instrument which man's spirit must use grows weary, as do feet that climb a rugged path to mountain summit. Man, thou art leaded to the earth. Thy mind is in a sense fettered, as the slave chained to the galleys; but there are intelligences that are not thus. God "maketh his angels spirits, and his ministers a flame of fire." These are not weighted down with earthly garments, their wings are not dragged downward by gravitation's might. These are spirits, majestic, wonderful; spirits swifter of wing than lightning or the light. Man, you build observatories and telescopes as aids in your astro-nomic study. You do well. It is the best that you can do. But here are beings that, did such research engage their attention, could visit the star they studied, though it blazed on the remotest frontiers of creation. Man, it takes you a time to belt the world; these beings could flash across the universe swift as winged thought. Man, here are beings kinglier than you; warriors with mightier spears and brighter helmets, observers with keener vision, thinkers with nobler intellects, investigators whose possibilities of vast research are limitless, and standing beside whom you seem but dwarfs

that grasp a giant's skirts. What do intelligences such as these look into? Molecule, earth, star? I do not know. Perchance, they have solved all these — our insoluble human problems — and comprehend them completely. Perchance, these our mysteries are no mysteries to them. Is there anything which would challenge the thought of angels, or rivet the attention of celestial intellects? Let the text declare. Yes, there is such a theme, but what? The scientist would answer, "science," the psychologist would say, "psychology," the philosopher, "philosophy." Let these be still, and let one who hath learned of God declare! Answer, inspired apostle! And the reply is, not astronomy, not science, not philosophy, but a theme more majestic than any or all of these, Redemption — the sublimest concept of the mind of God. Man, take off thy shoes from off thy feet, and bow thy forehead to the dust, for here is a holy of holies; thou art in the very presence of the Lord. Here is a problem so profound that angels care to look into it — here a theme so deep, so high, that angels cannot comprehend it.

Redemption, angels desire to look into, but what of man? Here is a solecism. Man treats it lightly. He passes it by as does the boor the wayside pastoral — passes and heeds it not. This seems impossible. Would it were so. Yet it is solemn and melancholy truth. Men pass redemption by unheeded, and dredge the very seas for infusoria the which to study. They pass redemption by, yet voyage to the gelid north for flora the which to classify. They pass redemption by, but rummage through musty literatures to find the genesis of a single word. This scientific spirit is of divine importation: it is God's thought for us. Such procedure is worthy of man. But our fault lies here: we let the lesser crowd out the greater. In the words of Jesus: "These things ought ye to have done and not to have left the other undone." But we busy ourselves with minor matters. Gossip is not beneath us; we discuss our neighbor's doings and belongings. Third-

grade political manipulations rouse us to fever heat. We can come down to such things as these, and time can be found for their consideration, but when a theme is presented that rivets the attention of angels and makes all heaven marvel, we brush it aside with the saying: "I haven't thought much about it." Ask a man about trivial business matters, and he thinks them worthy of his thought. Ask him in regard to his soul's interest, and he answers, "I haven't thought of it," or "I have no time to consider that matter," and he gives the reply complacently, as if he had thus rid himself of obligation, and by implication says that he esteems God's claims on man as a matter of little importance.

Lo, here is human blindness, and an exhibit of human folly which may well make us blush with lasting shame. Brothers, the question I ask is, "Can redemption be beneath your notice?" Do you pass it because it is trivial and unworthy of your thought? Yet you study infinitesimals in science; minuteness escapes you not there; why, then, neglect redemption, though it were insignificant? But it is massive, majestic. Can poetry be beneath the attention of the school boy when Shakspeare and Milton gloried in it? If the greater mind study a theme, may not the lesser well do so? If angels, who are our superiors by perhaps infinite diameters—if angels care to look into redemption, should not men? By what logic, pray, do you ignore so great a theme?

If men underrate redemption, it is not because it is unimportant or insignificant. View it in what light you will, it is colossal.

REDEMPTION VIEWED EXTERNALLY, IS CHRISTIANITY.

As a factor in the world's history, Christianity has played so marked and exceptional a part that men who care to study the philosophy of history must pause and inquire the genesis and nature of this wonder-working agent. It came unheralded by kingly splendor. It propagated new principles. Its doctrines were iconoclastic to the last degree, and seemed

calculated to repel rather than attract men. It appealed to no baser elements in human nature, but hurled anathemas against every phase of evil. It pandered to no prejudice. It affiliated with no sect of religionists, politicians or philosophers. It seemed destined, as men argued, to perish like an untimely birth. Every circumstance of hierarchal or political influence or authority assumed toward it a hostile attitude. Its author was poor, unknown, despised, and in his young manhood suffered an ignominious death. What could come from such a system, with such a founder? Surely a child's breath could blow out so feeble a flame. So men forecast, so philosophers declared; but time has given the lie to all these prognostications. Christianity lived and lives; and never did it display such splendid vitality as now. The centuries have blown it with their hostile breath; but what was meant to blow it out has but fanned it to a larger flame. It blazes now, the *Pharos* of the world. Christianity has inspired a literature, created an epoch in art, and has molded peoples, institutions, civilizations. That civilization which makes the nineteenth century illustrious, is Christianity's gift. That this is true may be proven by observing that civilization shades off into barbarism in proportion as Christianity shades off into heathenism.

Christianity has wrought a change unparalleled in human history. There is some mystery here. This matter challenges investigation. That this surprising growth claims supernaturalism as its explanation, adds an element of difficulty to the already intricate problem. Christianity claims to be an exotic — claims that God is the power by which it has a being. So great a claim, wedded to so great a fact, imperatively demands, and should compel our attention and our most careful consideration. The philosopher may well look into this, since it belongs to the realm he claims as his own. A notable thing is here: how dare men pass it by as though the matter were beneath their notice?

REDEMPTION CONSIDERED INTERNALLY IS REDEMPTION
PROPER.

Note the character of the problems this presents. It posits immortality as its fundamental premise. What the centuries longed for, what earth's noblest dreamed of but could not know, redemption assumes, emphasizes, glorifies. The only explanation of the incarnation is man's immortality. The Christ nowhere proves it; he everywhere assumes it. How divine a method! Jesus "brought life and immortality to light through the gospel." Redemption assumes God also; declares him to be "spirit;" that his nature is "love," and his essence "light." Psychology knows no such noble problem as this: How did Jesus become aware of his divinity, and what were the operations of his mind in apprehending so great a truth? No other such fascinating psychological problem exists. How God could "become flesh and dwell among us;" how he could "humble himself and become obedient unto death, even to the death of the cross;" how "he loved us, and gave himself for us;" how God could preserve unimpaired his moral administration, and yet pardon the sinner; how the heart, with its appetencies for sin, could "hunger and thirst after righteousness," and satisfy itself by feeding on that "bread which cometh down from heaven;" how man can "walk with God;" how, on earth, men may live "as seeing him who is invisible;" how man may be born, "not of blood nor of the will of man, but of God;" how this "mortal shall put on immortality;" how "the whole body, and soul, and spirit," may be consecrated to God's service; how God can "keep us from falling, and present us without spot or wrinkle, or any such thing, before his presence with everlasting joy;" how he, who "inhabiteth eternity," and whom "the heaven of heavens cannot contain," can condescend to dwell in the marred temple of the human heart—these are the themes of redemption. It begins with man,

and ends with God. These are the extremes; and what infinite thought-ranges lie between the two! What a gamut for the intellect to run! What a catalogue of majesty do the problems of redemption present! Who dares class such themes as unimportant!

Redemption is the supreme question of earth and heaven. It was great to create the earth; it was greater to redeem it. It was worthy of Divinity to create man in his own image; it was worthier of him to restore the defaced likeness. It was altogether like God to "breathe into man's nostril the breath of life;" it was more God-like to give a resurrection to that spirit "dead in trespasses and sins." As there is no peak of the earth like Calvary, so is there no fact of the earth like redemption. This height sublime is unapproachable. It is isolated, alone. Redemption is the chief exponent of the divine character. It is the unveiling of the holy of holies of the God of nature. It is a fact exalted and glorious "above all that we can ask or think." I do not wonder that angels desire to look into such things as these. They are worthy the contemplation of the highest intelligences of the universe. But the wonder is that intelligent beings can be found whose attention such a theme does not rivet! Angels desire to look into redemption; men pass it by. Alas! alas!

It is simply the wonderful problem that fascinates angels. Redemption appertains not to them. Angels gaze and cry: "What majestic output of divine goodness is here! What revelation of divine love have these last times supplied!" They stand without the temple and marvel; we stand within and view the spring of the arch that reaches above the heavens. They see the external glory; we see the interior of the temple blaze with a luster new to heaven. Nay, brothers, if the angels, having "no part or lot in this matter," desire to look into it, what shall we desire whose all is affected by it,

whose sweep of existence is to be glorified through it, whose "whole body and soul and spirit" are to be justified and transfigured by it?

Redemption pertains to men. It is our own case. Christ died not for angels but for men. It is for us a personal and momentous question. Man should have all an angel's interest, and more. To whom was the relief of Lucknow a matter of all-absorbing interest? To those who from afar looked and were beyond all harm, or to those within the beleaguered city? The world watched. Humanity waited with bated breath to know the outcome. But the supreme interest lay with those whose lives hung in the balance, whose all was jeopardized. So is redemption of supreme interest—not to angels—but to men whom Jesus' blood redeems. This matter demands our attention because it bears on our case. If Scripture be true, I am a sinner. I must have a Saviour. Eternal interests are here. Dare I pass such matters by? No case of analogous importance can be adduced. This star outlusters all others. Naught known to men should so rivet their attention. Life's ills may be repaired; life's defeats may be turned into victory; life fraught with pain and disappointment may end in death; but this scheme involves eternity. Mistake here brings irretrievable disaster. It is worse than puerile to treat it as a matter of slight importance. It is all important. It is the one question of the earth. More: this problem has no fellow in the universe. Study it on bended knee, with praying breath, and you shall comprehend redemption as angels may not and cannot.

As the investigation is majestic, so the outcome is glorious. Mother, death dews are on thy forehead, death dims thine eye, thy hands are icy, thy feet are "dipping down into the tides of death;" the tomb seems scarce a stone's throw from thee. Mother, thou weepest not, tremblest not; no chilly fear tugs at thy heart; thou dost forecast no ill; light im-

mortal shines from thine eyes; thou sayest, "Death is no 'leap into the dark,' but a passing out of shadow into light ineffable." Thy lips mingle prayers and praises with farewell kisses and good byes. Mother, what makes thee thus?—and she answers with triumph unspeakable, "Child, I have been looking into redemption."

Stephen, thou noble first martyr, they have broken thy sermon in the midst. They have dragged thee without the city. They gnash on thee with their teeth. They are hurling death missiles at thee; wounded, bleeding, pain-racked, dying, what makes thy face shine so, Stephen, as if heaven's radiance kindled in thine eyes? And he answers with a voice that hath the ring of measureless triumph in it: "I have been looking into redemption; I behold the 'glory of God.'"

O redemption's mighty hosts, innumerable save to him by whom salvation came, cease your tumult of praise for a moment and answer why it is that you crowd all heaven's arches with your hallelujahs; and they heed me not, but all heaven seems one voice: "Now unto him that hath loved us and washed us in his own precious blood"—and then I know that "the multitude which no man can number" hath been looking into redemption, "which things the angels desire to look into."



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A FATAL DISEASE, A SURE REMEDY.

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“And with his stripes we are healed.” (Isaiah 53:5.)

I. A LAMENTABLE DISEASE IS ASSUMED.

Whenever a living organization is disordered, and it is disturbed or interrupted in the natural exercise of its constitutional functions, the state of that organization is properly expressed by the word disease. It is diseased. The moral constitution of man is disordered, in the natural exercise of its functions, by sin. Sin produces spiritual disease; man is spiritually diseased, but let us form our diagnosis from the symptoms. He is false to all his relations, to God, his fellows, himself, is out of harmony with the universal Being. His understanding is feeble and benighted, especially with reference to religious matters. His memory is weak and treacherous, often stupidly forgetful of his duty and interest. His imagination is corrupt, sentimentally debauched or extravagantly dreaming. His reason as often leads him into error as into truth. He is more or less selfish, proud, covetous, envious, impatient, ungrateful, jealous, hypocritical, revengeful, malicious, perfidious, false, treacherous, cruel, superstitious and bigoted—bigoted often in the very religion which he professes.

Created by a holy God, for holy ends, he sins with his body, heart and mind, head, face, eyes, ears, lips, tongue, stomach, hands and feet. Is he not diseased? Sin is the violation of law, and law is the basis of order; therefore, to be a sinner is to be in a state of disorder, hence, diseased. Is this man's normal state? Is this the creature God made and pronounced good? No.

1. *This disease is universal in its prevalence.*

It is not an endemic, peculiar to the people of our country; it is not an epidemic affecting great numbers of people; it is more, it is a pandemic, affecting all people, of all ages. From Adam to the present, not one exception can be found in the history of any race. Is the disease of sin universal? It could not be otherwise from the philosophically legal principle of hereditary transmission. If all mankind is descended from one common parentage, and that parentage was constitutionally diseased, is it universal? Read history. It is but a record of man's vices, the stage upon which all men have played their parts in the mournful drama of human life, and left the footprints of sin as their appropriate memorials. Read the laws of all nations and ages. They are but human statutes to restrain and repress universal iniquity.

The universality of human laws is evidence of the universality of sin. Is it universal? Go to Europe, Asia, Africa, America; go to the cities, the country, the palace, the hovel, the abodes of civilization, the dreary dens of barbarism. It is seen in the girl, the boy, the woman, the man, the young, the aged. It is seen in the king, the subject, the rich, the poor, the learned, the unlearned. Are graves, battle fields, widows, orphans and suffering universal? Then is this disease. Born in hell, it rushed to earth and spread wide its wings over all lands, oriental and occidental, from pole to pole, dropping pestilence from its sable plumes, until the whole earth sickened.

2. *This disease is hereditary in its descent.*

Radically it is not a contagious disease, neither is it radically infectious, though in some senses it is both; but it is truthfully a hereditary disease, descending from parent to child. It is a necessary and fundamental law of nature, that like will beget like. Such a law is essential to the order and harmony of things, essential to natural progress, essential to the ideas of completion and perfection. Trees and plants

beget their kind; animals beget theirs in appearance, nature and qualities. Man begets his kind, like begetting like; therefore we are often told in Scripture of obliquities of character descending from the parents to the children through several generations. Our first parents sinned, and their sin diseased their constitutions, and, according to the law of cause and effect, like begetting like, their diseased constitutions disease their children. Their disease was constitutional, and only constitutional diseases are hereditary, but being constitutional they are always hereditary; therefore this constitutional disease affected without exception all their descendants.

3. *It is incurable by human agency.*

First, because it is a disease of man's nature—that which constitutes himself. Being constitutional, all the powers of man are involved, so that there is no individual power free, upon whose nature or action any system of reformation or recovery can be founded, by any power save that which made him. Second, man's disease being one of nature and constitution, he cannot be cured without a change of nature and constitution—the change of that constitutional entity which is the background of his feelings, the substratum of his powers, the ground of his identity, the substance of himself. He cannot be cured without a change equivalent to a new generation, new conception and new birth—without a change equivalent to being “born again,” as Christ expresses it.

Such a change can only be effected by the power which made him. For a man to effect such a change in himself, he must first be able to destroy himself, then be able to reproduce himself upon the basis of a higher existence. To say nothing of other insuperable difficulties, he must exist after he is destroyed, that a power may be left to reproduce himself. Self-redemption or self-regeneration is the greatest of absurdities. The power necessary to change man's nature and effect a radical cure of his disease must proceed from a source

extrinsic to himself. Had the world known this, we would have been spared much philosophic lumber, and men would not have tried to accomplish that which God and nature have pronounced impossible.

4. *It is fatal.*

I mean such is its philosophical tendency ultimating in a final fatality. This disease is fatal because it implies a derangement of the vital functions of spiritual life, ultimating necessarily, in the final destruction of spiritual life, itself producing spiritual death. The principle of sin being unbelief, its essence enmity to God, its development being a transgression of law, it naturally destroys faith in God, the principle of spiritual life, and love to God the essence of spiritual life, and obedience to God the development of spiritual life. Every element of spiritual life depends upon man's constant communion with God, and sin philosophically makes communion with God impossible. I have presented you an awful disease, universal, hereditary, incurable by human agency, and fatal. I now present you—

II. AN INFALLIBLE PHYSICIAN, AS SPECIFIED IN THE TEXT.

1. *He is perfect in knowledge.*

He knows all about God, his law, his system, his government, the unity and relations of universal being. He knows all about man, his origin, nature, constitution, powers, relations, influences, duties and destiny. He knows all about man's disease, its nature, its effects, its causes, and all the remedies for his cure. He is infinite in his wisdom. As his wisdom is his knowledge in the concrete, if his knowledge is infinite, his wisdom must be, for wisdom is knowledge in action. This physician has actually and effectively brought this vast fund of knowledge into exercise in the scheme of redemption, selecting the best remedies and employing the best means and agents for their application, that

man may be cured. Such is his wisdom. He is infinite in means at his command. The stupendous energies of his own uncreated being, the Holy Ghost, angels, men, principles, are but his employes to fulfill his plans. The resources of heaven, earth and the universe are his. He has under his control every dispensation and event of Providence to accomplish the salvation of sinners.

2. *He is impartial in his attendance.*

Equitable in his ministrations, learning, wealth, position, influence him not. Wherever disease is, the Gracious Healer is found, with all his saving power. Voltaire said in a letter to Frederick of Prussia, who was a brother infidel: "Give us the princes and philosophers, and we freely leave the lower class to the fishermen and tent makers." Many of the apostles were fishermen and Paul was a tent maker. But listen to the physician of the text: "Go tell John the poor have the Gospel preached to them." Your humble home, far out in some Western dugout, your plain garb, your scanty board and hard bed do not deprive you of the impartial attendance of the world's Physician, our blessed Christ. Had I the voice of an archangel, its tones, vibrating with joy, should be heard proclaiming, in every hovel in our extended country, the glad message: "The poor have the gospel preached to them."

3. *He is easy of access.*

However great his qualifications, we would not be benefited without accessibility, but his language is: "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Look unto me, and be ye saved, all the ends of the earth." Not only accessible, but easily accessible. Not embarrassed with courtly forms, polite introductions, his divine ear was as attentive to the cry of the poor blind men sitting by the wayside when they cried out: "Have mercy on us,

O Lord, thou son of David," as to Nicodemus, the ruler of the Jews.

4. *He is gratuitous in his practice.*

Free of charge his ministrations must be, if impartial. They are so from the very necessity of the case. In all purchases there is an equivalent between the thing purchased and the price paid for it. This idea of equivalency is involved in all trade. In the nature and contraction of this fearful disease there is an infinite criminality entailed upon the sinner. The guilt of an action consists in its being a violation of an obligation. Man's obligations to God, however estimated, are infinite; hence the guilt of sin is infinite. If the guilt of sin is infinite, the remedy must be infinite. In other words, the nature and the medicinal properties of the remedy must be equal to the nature and malignancy of the disease. According to the principle of the equivalency in trade between the thing bought and the price paid for it, man must pay a price equal to the nature of the remedy, and equal to the corresponding value of the physician's services who administers it. Can he do it? Finite in his nature, finite in his resources, can he pay a price of infinite value? No! If not bought by one whose merits are infinite, therefore equal to man's demerits, and presented to man as a gift, man's disease is incurable. Hear the word of the Lord on this subject by the prophet Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." (Rev. 22: 17.)

III. HIS MODE OF OPERATION IS DESCRIBED.

It is divine in its appointment, easy in its application and universal in its adaptation.

There are sixteen hundred million or more human beings now living, all of them by nature sinners. Some of them are enlightened, some are civilized; some are barbarians, some are pagans; some are learned, others unlearned; some are children, some are adults; some are young, others are trembling with age; some are rich, others poor; some are princes, others subjects; some have pursuits and professions, others have none—yet in all this vast throng no two are alike. They differ in body, in mind, in feeling, in attainments, in morals, in theory, and in practice. Each unit in the millions of our tremendous race possesses characteristics and peculiarities of mind, character and condition which distinguish it from all the race. In other words, in the sixteen hundred millions of human beings there are as many varieties as there are individuals, yet this remedy is adapted in its nature to every one of them. What a vast remedy!

Spreading itself over a densely populated world, preserving its unity as a system, it yet adapts itself pertinently and perfectly to every peculiarity of mind, soul, nature, character and condition of every individual in the grand aggregate. Still, this is but a glimpse at its universality. What an immensity is imparted to the universality of redemption's plan as a remedy commensurate with the ravages of the universal disease. It is a remedy which extends over all time, and adapts itself to all peculiar wants of all men, of all ages, from Adam until now, and on to the judgment. Is it infallible in its efficacy? Ask its author, God. Infallible to cure? The earthquake and darkness of Calvary, the fiery tongues of Pentecost, answer you. Infallible to cure? A thousand burning stakes and dying beds answer you. Infallible to cure? Universal Christendom answers you in the affirmative, and millions of converts, starting into life from

the altar of prayer, defy his Satanic majesty to dispute the assertion. Saints in heaven and Christians on earth are its witnesses. Thank God, we are its witnesses!

IV. AN EXTRAORDINARY CURE ASSERTED.

1. *The cure is radical.*

The efficacy of the stripes received on Calvary can cure. This cure is radical, because the remedy strikes at the root of the disease and removes its cause. This remedy is not a mere palliative. It has nothing to do with symptoms or effects, but strikes beyond the intellect, the sensibilities, right at sin—the cause lodged in the nature—and drags it, struggling and howling, out of the temple of God, and flings it into outer darkness. The cause of the disease gone, the constitution, with its tendencies, desires, aspirations and affections, soon healthily adjusts itself, and man is cured. He is a new creature in Christ Jesus. Old things are passed away and all things are become new, and it is gloriously demonstrated to angels and made manifest to men that the skill of the physician and the power of the remedy are equal to the disease. Oh, my hearers, are you healed? If not, why not? Is there no balm in Gilead? Is there no physician there?

2. *It is convincing in its evidence.*

It is said in Rom. 8:14-16: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."

Isaac Watts beautifully describes the peace and hope of the saved, in the following lines:

"Lord how secure and blessed are they
Who feel the joys of pardoned sin;
Should storms of wrath shake earth and sea
Their minds have heaven and peace within.

"How oft they look to the heavenly hills,
Where groves of living pleasure grow,
And longing hopes and cheerful smiles
Sit undisturbed upon their brow."

Religion is a fire whose first flames pour a flood of light throughout the courts and chambers of the temple of conscience till not an impurity or sin, though small as an atom, can float in the obscurest corner without discovery. It illuminates the whole character, till the man is morally transfigured. He is like a city built on a hill. The evidence of his being healed is not only gloriously satisfactory to himself, but it is manifest to beholders. He is a live man, not a dead one—a living, burning love.

3. *It is happy in its influence.*

The individual thoroughly healed from the malady of sin stands and rejoices in the hope of the glory of God. It is morally sublime to see a Christian standing among what appear to him as clashing discords and sweeping contradictions, with his foot resting upon the promises of God, calm and trustful. Revolutions may rage. Nations may tear into shreds existing governments, and out of the fragments weave new ones. The chariot of God's providence, with its whirlwind, clouds and fires, may roll over the mountain tops, shake the world and shiver the foundations of all human institutions, yet his towering faith raises its head in eternal sunshine, grasps the hand of God, and leans against the celestial throne. His brightest hopes lie dismantled and blighted at his feet, every golden thread dis severed, yet, though a tear trembles down his cheek, he lifts his eyes to heaven and says: "It is all for the best." "I know that my Redeemer liveth." "Whom the Lord loveth he chasteneth." Creation, careering, may topple its planets into chaos, and the grand old arches of the universe may come crushing down, astounding hell into frightened silence, yet his faith is as unshaken as the mount of God upon which his Father sits, a universal sovereign, in the heaven of heavens. The individual thus

healed realizes that a cure is not only effected for time, if faithful, but for all eternity. He is happy beyond all human expression, with a happiness affecting his whole being, filling him with light and love, and surrounding him with a glorious radiance wherever he goes. By faith he can see the gold-fringed tips of the hills of immortality, and cries out in the fullness of his ecstasy: "I would not live away from my God." Earth is brighter and heaven more attractive than ever before. Charles Wesley beautifully says:

"'T was a heaven below
My Redeemer to know,
And the angels could do nothing more
Than to fall at his feet
And the story repeat,
And the Lover of Sinners adore.

"Oh, the rapturous height
Of that holy delight
Which I felt in the life-giving blood,
Of my Saviour possessed
I was perfectly blessed,
As if filled with the fullness of God."

Strange that such a physician should have to entreat the patient to be cured, but it is so—he bids you come. Arise, young lady, arise, young man, arise, sinner, gray with years and gray with sin, and come and kneel at his feet, or turning, his departing footsteps will sound your funeral knell upon the steps of the church, and he will leave forever. He has not long to wait. The remedial dispensation is rapidly sweeping to a close, and your probation hangs on a thread. It may end in an hour, a moment. The harvest will soon be past, the summer ended and you not saved, but now you may be, for still he waits. As his ambassador he tells me to announce it—still he waits. Will you reject him, your best friend, your only Saviour, will you? He turns—and oh, how sorrowfully—he steps into the aisle again and walks slowly and reluctantly, wearily, sadly away, bearing his remedy with him. He has made this long journey for

nothing. You have willfully rejected him—rejected him as a matter of choice. He is near the door—some of you there fall across his way and pray him to stop. You will not? then he is gone, gone! Oh, come back, come back!

LOVE, THE QUEEN OF GRACES.

BY HUGH MCBIRNEY, OF THE SOUTH KANSAS CONFERENCE.

“The greatest of these is love.” (1 Cor. 13:13.)

We purposely take for our text the revised version. We do this because love, more nearly than charity, expresses the mind of the Spirit. We find that the writers of the New Testament avoided the common Greek term for love, because of its low and vile associations, and coined a new term, *agape*, to express Christian love. It was no doubt the same motive that led the translators of King James' version to insert in this chapter and in a few other places the word charity, rather than the word love; yet love is the usual rendering given to *agape*, and we are glad that the revised version uniformly so gives it.

Much praise has been given this chapter. Meyer calls it “a psalm of love.” Canon Farrar says that “in this chapter Paul rises on the wings of inspiration to the most sunlit heights of Christian eloquence.” Tertullian affirms that “it is uttered with all the force of the Spirit.”

How strange that this eulogy of love should come from Paul, and not from John. We find that Paul, Peter, James and John all agree in exalting love. We see in this proof of the inspiration of the Holy Spirit. Though from their writings we might call Paul the apostle of faith, Peter of hope, James of works, and John of love, yet, notwithstanding varied temperament and preference, all are led to give love the pre-eminence.

We will spend a moment in clearing the way, by finding out the nature of this love.

It is probable that the statement of my text can be used in the most absolute sense of all love, and in all beings; and yet it is not thus that Paul uses it. It is not love as exercised by God, angels or other supernatural intelligences that is herein set forth, but love as exercised by man. It is not a foreign element imported or deported into man's nature. And yet, while it is the product of the human heart, it is not produced by the heart in its native condition. "The carnal mind is enmity against God." It is only, then, when the heart is brought under the renewing power of the Holy Spirit, that its love is purified and rightly centered. It is when the love of God touches our love, as a magnet the steel, that ours is turned in full current, and centered on God, and on humanity for His sake. No one, then, exercises this greatest of all forces who has not made full surrender at the cross, and received the indwelling Spirit, by whom the love of God is shed abroad in the heart.

The apostle takes this Christian love, flowing in pellucid stream from regenerated nature to the Author of every good and perfect gift, and then upon humanity, and compares it with all other gifts and graces, and in the comparison puts the crown on love. It never seems to have entered Paul's mind to compare love with material things. All that men who only live for the present strive for in the race of life don't appear in the comparison. Here are no houses, no lands, no gold nor precious stones, no fame or exalted place among men. Not even crowns, kingdoms, empires, are in the list. Paul lived above all of these. He spurned them all as dung and dross. He would not drag down this greatest of all forces to such a low plane. And yet, to-day, it is material things that sway majorities. The multitudes are contending for an earthly crown. With muck rake in hand, they pass by the greatest and best of God's gifts, intent only on the material. The usual question asked concerning the successful man is, What is he worth? meaning thereby how

many thousands or millions does he hold, not use. And when such die, it is, What did he leave? Well, he left everything. Material gain is of such a nature that nothing can be taken. In all of this, no furnishing for that other home where only the spiritual can enter. He gained the world, and lost himself. Soul sold for gold. O, ye men of toiling days and restless nights, in the world's mad whirl of keenest competition, pause a moment, lift up your eyes, and see love crowned as queen, and offered you without money and without price. Worth while, is it not, to drop the muck rake and take this queen into your heart, against the evil days that are to come? What is life, though occupied by all that wealth can give, without the true riches of Christian love?

Paul compares love with gifts intellectual. In taking mind, he far transcends the material. Here he takes tongues, standing for languages, eloquence; and, without this queen of graces, they are only sounding brass and clanging cymbal. The Corinthians were much elated over the gift of tongues. Men are so elated still. This gift of speech, this tongue of eloquence, power to hold assemblies in thrall, to move men as the wind the forest, in the pulpit, on the platform, in senate halls, may be only of the head, not of the heart. Showy though it is, calling attention to the dowered one, yet, without love, it is mere empty sound. And yet, how many covet this gift of tongues. How hard have they tried to overcome every natural impediment, and con rules of emphasis, tone and gesture, that eloquently they might thunder forth truth; and yet Paul puts tongues at the lowest round of the ladder.

He rises higher in the intellectual realm, and brings up prophecy, mysteries and knowledge, and laying them down by the side of love declares, without it they are nothing. He personifies a man of golden tongue, with the gift of prophecy, with a comprehension of all mysteries, and possession of all knowledge, but devoid of love, and declares

the man is nothing. No substance, no reality here—a body without a soul.

We may take prophecy in its two-fold sense, as used in the New Testament, apprehending and proclaiming truth, and what a gift this is. Power not only to grasp the present problems that confront us, but also the seer's gift of drawing aside the curtain of futurity, and depicting things to come. Here is something to awe and excite the multitude, and gain admiration; and yet it has no lasting excellence without the soul of love. To know all hidden mysteries, to be able to unravel most difficult problems, to catch the very soul of divine truth, to light it up with the torch of learning, giving it luster from all the circle of the sciences, until the crooked is made straight, mountains leveled, valleys exalted, until even the wayfaring man, though a fool, may not err therein, is something earnestly to be desired; and yet, wanting love, the grandest mental furnishing lacks the highest element of permanency and power. What an inspiration—almost intoxication—comes when, standing before an audience, with fluent tongue, in fitting phrase, words that burn are uttered, making intricate thought and profound truth plain, forcible and persuasive. There is no higher moment of elevation in the merely intellectual than when mind is working freely, thoughts come bubbling as a fountain, and the tongue in fitting phrase clothes them, and our hearers' hearts are stirred to deepest depths. And yet Paul, the intellectual giant, puts these gifts of intellect far below love on God's ladder of fame. How many spend busy days and burn the midnight oil for increase of intellectual wealth, coveting as preachers, or men in other professions, the intellectual above all other qualifications, and passing by as hardly worthy a thought the modest yet priceless gem of Christian love. It is always safe and always best to take things at the divine estimate. To sell all that a man has and gain love, is wisest merchandise. Yet Paul, in all of this comparison, don't depreciate

the intellect, he merely sets love above all. We have need of all our mental grasp, all our fluency of tongue in the Lord's work, but all must be baptized and crowned with love.

We have much to say about faith healing, and so-called Christian science—which is neither Christian nor science—and we fear that some, in their eagerness for bodily benefit for themselves and others, are in the fair way of sacrificing the soul. They are led into malarias of speculation that will sap all spiritual vitality. This is but another device of the enemy to cover spirit with matter, to attract attention to the body at any cost, and seek present relief even at the expense of eternal pain. We are here told that if we have all faith, so as to remove mountains of disease, that this faith healing is nothing without love. We may have a miracle-working faith that makes men stare; may cast out devils in the name of Christ, and do many wonderful works, and yet have a loveless soul, and fall short of the kingdom of heaven. Richest gifts of tongues, of intellect, of miracle-working faith, are only destructive to their possessor and blighting in their influence upon others, without a heart filled with Christian love. We have only to look at a Byron, a Rousseau, an Ingersoll, for proof of this. Paul, in the comparison, rises higher still, until he seems to touch the very rim of the grace he eulogizes. Here is the act of utmost benevolence, "All my goods to feed the poor." We may dole out, little by little, till our last nickel is expended upon the needy, and do so from other motive than that of love. Under the spur of publicity, we may let our left hand know what our right hand doeth—giving to presiding elder's claim, to missions, and all other benevolences, so as to lose all our gifts, in divine estimation. What a pity that human nature at its best, as in the church, is in such shape that we have to play upon every motive but the right one, for the Lord's money that has gotten into the pockets of stingy men, for the carrying on of God's cause in the world. The prevalence

of Christian love would give us enough for our home work and the conversion of the world. "Even," says Paul, "you may have the martyr's spirit — you may hug the stake readily, cheerfully giving your body to be burned, and do so from attachment to creed, and not to Christ." There are those who would die for religion, and yet fail to exhibit its spirit in daily life.

Paul mounts still higher. He comes into the realm of the spiritual, taking the three Christian graces most prized — graces that, not like the *charisma* here spoken of, are ephemeral in their nature, but graces that enter into the very fiber of the soul, and endure forever; and yet, in the comparison of love with faith and hope, love is crowned as queen. Here the comparison is with saving faith. Faith, that as the soul's hand, lays hold upon the Lord Jesus, till the soul is lifted out of the degradation of its sin, washed in the blood of the Lamb, and set upon the eternal rock of ages! Faith that turns aside all the fiery darts of the wicked one! Faith that overcomes the world, and gives a song of victory to the triumphant spirit as it throws off the tabernacle: "Thanks be to God who giveth us the victory!" Faith that through all eternity shall continue, as with a golden chain, to bind all the society of heaven to God and to one another! And yet, love rises higher. Next, hope is taken up. Sweet angel hope, messenger from heaven, that brings solace to aching human hearts, whispering of brighter days to come! Hope, handmaid of both faith and love, and without which love would be a very *Marah*! Hope, by which we are saved! And yet, hope must take a lower place than love. The outcome of all this comparison is the enthronement of love. Love, mightiest of all the forces that play in the human heart! Love, that binds society together! Love, that gives more genuine power than all things else combined! We may strive to attach men to us by other chains, but all these will snap under pressure, and leave us alone in our sorrow. Wind

and sun struggled for mastery, but as the wind howled, the traveler drew his cloak more tightly around him, while the gentle sunbeam soon caused him to throw it off.

We may well ask the question: Why is love thus crowned? There is ever a law of sufficient reason for all of God's declarations. It is all right, with reverent ken, to peer into the reason of all his appointments. To inquire why atonement must be made, why repentance must be exercised, why faith saves, why temptations come, and why love is greatest in God's sight. There is controlling, central power in all mechanism, in all things, and in all beings. In that clock it is the mainspring; in yonder ship, the helm; in the planetary system, the sun; in the universe, God, and in the human soul, love. Hence God's demand upon man for supreme love. It is by our love alone he can control us, shaping our lives into highest usefulness, and our hearts into Edens of purity and peace. There is nothing arbitrary in this exaltation of love. Highest, mightiest in God and man, we are saved or wrecked, our lives made useful or injurious, shedding blighting or healing influences, joyful or miserable, according to the nature and current of our love.

Love is greatest because it is opposed to all that is low and mean in our nature. While faith is simply opposed to doubt and unbelief, hope to despondency and despair, love is opposed to everything low, mean, sensual and devilish. There is much of the demon in fallen humanity. God is banished from his own, and voluntary possession given to the enemy. God, in our full surrender, retakes possession, and in regeneration sets in operation what Dr. Chalmers beautifully calls "the expulsive power of a new affection." This new force, introduced into the spiritual realm, is Christian love. As this force is greatest, mightiest, it will overcome and cast out everything contrary to its own nature. The kingdom of God, that is, God's reign in the heart, is likened by Christ to leaven hid in meal, that soon brings the whole mass into

assimilation with itself. Even so with love regnant in the heart. It is as a furnace into which all evil is drawn, not only to be scorched, but to be burned up, root and branch. The promise in Messiah's kingdom is, "baptism with the Holy Ghost and fire;" baptism into the purifying spirit and the fire of love. Love is here set forth as opposed to impatience, to unkindness, to envy, to everything unseemly in conduct, to boasting, to inflation from conceit, to self seeking of every kind, to wrathful tempers, to joy in the prevalence of evil even to the greatest enemy; and prevailing over all the infirmities of our fallen nature, yea, in spite of them all, it rejoiceth in the spread of truth, no matter by what instrumentality; it bears all burdens of insinuations, misunderstandings, afflictions, bereavements, that may be laid upon it, never losing faith in God or humanity because of mysteries in providence, or crookedness in human nature; and when faith staggers, hope steps in and gives prospect of brighter days, so that love endures to the end, as seeing him that is invisible. O, precious grace, worthy of highest place, that thus entering into regenerated humanity drives all self from the heart, and brings into active play spiritual forces partaking only of its own nature!

Love is greatest, because it is the root and essence of obedience.

From the motive power of love alone does all true obedience spring. It is only to those who love that God's commandments are joyous and not grievous. The language of the heart that loves is, "I delight to do thy will, O my God; yea, thy law is within my heart." Love makes the willing feet in swift obedience move. We may serve God from a sense of duty, or from the prevalence of love, and in this service there will be all the difference between that of a slave and a son. Love is not only oil to the machinery, it is motive power. It is only obedience springing from love that God can accept. Service from a sense of duty may consist

of the same acts, but they will be mechanically performed, and totally wanting in the power that love gives. God looks not on the outward appearance, but on the heart. It is as a man thinketh in his heart that he is. It is only when the outward springs from pure love that service is of a sweet-smelling savor. Love is not only the spring of obedience, it is obedience. Love is the fulfilling of the law. All the law and the prophets, that is, all of divine requirement, are compressed into "thou shalt love." The end, therefore, of all commands is, love out of a pure heart fervently—that is pure love, boiling hot. Love legalizes all she touches. If God's service would be to us a delight, a source of perennial pleasure and fullest liberty, love must be allowed the right of way.

Love is queen because of her permanency.

It outlives all the *charisma* here mentioned. Love, in contrast with tongues, prophecy, knowledge, never faileth. Like faith and hope, it entereth into the very constitution of the soul, outriding all of life's storms, and entering into that within the veil. There will be sphere for love in heaven; wider sphere when we shall see him as he is. When the mists born of earth are blown aside, and we see face to face and know as we are known, this love, with added fuel, shall rise into a purer, higher flame, increasing as the cycles roll by, and like Moses' bush, remaining unconsumed. The pure earthly loves we have cherished down here will be perpetuated up there. Dear ones caught out of the range of earthly vision we cease not to love. We shall know and greet them by and by, and with heart bound to heart, where naught but love dwells, and with no dread of separation to mar our fellowship, enjoyment of our loved ones will be complete.

Love is greatest, chiefly, because it is God-like.

God is not faith, nor hope, nor knowledge, but God *is* love. Love is the very essence of the divine character. All other qualities found in God inhere in love. They all exist for love's sake. Redemption contemplates bringing back to

fallen man God's image. Through the omnipotent energy of the Spirit of holiness, sin is banished and purity restored. Sin blurred and blotted the divine lineaments impressed upon man in creation, and re-creation is needed to restore them. In God's economy of salvation, we are predestinated to be conformed to the image of his Son. Without holiness, no man shall see God; holiness is the only medium for such a vision, and the essence of holiness is love. The pure in heart see God; not in heaven merely, but here, and the pure heart is the heart full of love divine. The one most like God in this congregation is not the one with most worldly goods, or most eloquent tongue, or mightiest intellect, or largest knowledge, or greatest faith, but the one with strongest love. Seats nearest the throne, work of the highest honor and importance in the coming kingdom, will be given to those who love most.

Here, then, is God's highest and best gift to man. No higher can he bestow upon his most favored child. It is within reach of all. There is no such a monstrosity among the works of God as a loveless heart. The finished scheme of redemption has made ample provision to evoke this highest gift from the heart of every man. Christ's blood is shed to wash out our foulest stains. The Holy Spirit is within reach of every anxious heart, to bring in, through the throes of repentance and the exercise of faith, a birth from above, in which the new life, with love as the chief element, will have a beginning, never to have an end. Let us seek this grace of love that will shed a halo o'er all of life's journey, sweetening every cup, sustaining under every trial, strengthening as the race lengthens, strangling every base-born desire, shedding its brightness into the lives of our fellows, lighting up the valley and shadow of death, entering heaven with the emancipated spirit, bursting into new effulgence before the throne, increasing through the wasteless round of eternity, and molding us more and more into the image of its source and object—God.

THE DIVINE PURPOSE IN THE CREATION OF MAN.

BY J. E. BRANT, A. M., OF THE SOUTH KANSAS CONFERENCE.

"God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord." (Acts 17: 24-27.)

The genesis of creation points to man. The successive periods of formation indicate that the world was set in order for intellectual beings. If we could divest ourselves of all preconceived notions, closing the Bible and all other sources of information on the subject, we would at once find our minds trying to solve the purpose of our being. What am I? whence am I? and what is the purpose of my being? would still be the perplexing problem demanding solution.

As we look about us and in us, we find matter, force, thought and will. Thinking of the past, we intuitively say: In the beginning was Thought, in the beginning was Force, in the beginning was Will. These factors we find existing in ourselves, possessed, as we are, of the marvelous power of choice, constituting us moral beings, and with powers of thought allying us to the Supreme Mind.

With thought and will we control the forces of matter. As we study ourselves, we find diversified powers of thought and being united in one personality. We are units. Upon further thought, we find that every being, of whatever grade or rank, in this or in other worlds, has a distinct personality. And, as like begets like, there must be one personality by whom they are begotten. That supreme personality is over all, in all, and through all. "By him, for him, and through him are all things."

As his offspring, we find ourselves intuitively seeking after God the Father. So that Paul on Mars' Hill, in the presence of the concentrated learning of Greece, uttered a profound truth when he said to them: "As I passed by and beheld your devotions, I found an altar with this inscription: 'To the Unknown God.' Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, . . . though he be not far from every one of us: . . . For we are also his offspring."

Such is Paul's statement as to the divine intention in the creation of man. Obeying this divinely-inspired purpose, we find ourselves seeking after God in his creative purpose, and in his providence as written in history.

All Biblical and scientific research points to successive eras in the creation of the universe, each era preparatory to the one succeeding; the first, second and last stage pointing to man, and every era preparing something for his use, when he should appear upon the arena. God thought of man in the era of fire, when the rocks, precious metals, gold, silver and diamonds were forming; for no other earthly being, of whom we have any knowledge, has any use for them but man. God thought of man in the era of mist and rain, when he caused that vegetation should grow, that out of it coal, oil and gases should be stored away in mines for use in the fullness of time, when the demands made by man's inventive genius would call for them. Further, that flowers, grasses and trees might grow for his comfort and enjoyment in the ages that were to follow. Did you ever think how

few of the vegetable formations are used by the lower animals?

Then, the Creator's providence is manifest in the era of fishes and fowls; that exist not only for man's physical wants, but for his learning as he searches in the brooks and rivers, and scans the heavens and delves into whatsoever passeth through the paths of the sea. We follow the divine processes, and the era of mammals develops, at last; those useful animals almost contemporary with man. The horse, most useful in peace or war, seems to have slightly preceded the human race.

Again, following the geological processes, we trace the successive tertiary developments in the earth's crust, and we find those plants and grains most needed for our sustenance, grew but a short time before the creation of Adam. The wheat, rye and corn give sustenance to other animals, but they were, in the order of things, evidently designed for man's support. So, in the processes of world building, God the Father displays his loving providence in fitting up a beautiful home—a magnificent school house—for his intelligent children. The Psalmist says: "Heaven, even the heavens are the Lord's, but the earth hath he given to the children of men." Yet even the heavens are set with the stars for our contemplation, so that in observing them we can sing: "The heavens declare the glory of God, and the firmament showeth his handywork;" or breaking into raptures with Addison:

"Forever singing as they shine:

'The hand that made us is divine.'"

Turning again to the Psalmist, we hear him at eventide, as he muses, saying: "When I consider thy heavens, the work of thy fingers, and the moon and the stars which thou hast ordained, what is man, that thou art mindful of him? Thou hast made him a little lower than the angels, and crowned him with glory and honor, and set him over the works of thy

hands;" yet in such a way that the visible and subtle forces of creation might give wings to his thought. So that by feeling, sight and sound he might "feel after" and find God; "see him in the clouds and hear him in the wind," in a sense far more intelligent than the untutored savage—

"Whose soul proud science never taught to stray
Far as the solar walk or milky way."

While thus in the open book of nature we read the divine purpose in our creation, a divine providence is equally manifest, to the devout mind, in the history of man upon the earth. To the profound student, history is the unfolding of God's providences. He has not removed himself to some far off planet and left man to himself. No—his tender mercies are manifest in even "counting the hairs of his head," and "bottling up his tears," as, in his probationary state, man struggles up from his baser self to affinities heavenly and divine.

The pre-Adamite pair are not set down in polar seas to perish in winter's frigid blast, neither are they placed under solar heats to be enervated by a climate unfitted for their higher development, but the primitive Eden, the cradle of our race, was evidently in the north temperate zone, in western Asia. While there may be debate about the location of Eden, there can be none as to the place where the ark rested after the Noachian flood. Take your map and note the location of Mt. Ararat. You will find it on that lofty Arminian plateau, mid-way between five great seas and three great continents, near the boundary stone of the Russian, Turkish and Persian empires. From that initial point Noah and his sons descended to people the earth. A divine hand was there to guide the ark, and to lead the chastened followers forth to dominate and subdue the earth. No scholar doubts the beginning of history in western Asia.

Just here let us note a scientific fact: The highest development of animal and vegetable life in beauty and strength proceeds from the poles to the tropics. But man is an exception to this rule. The plane most adapted for his growth and

development is in the north temperate zone. Struggling with the elements here, he grows strongest and most symmetrical, physically and intellectually. If the wisest finite being could have had the prevision of the repopulating of the world, a more available location could not have been chosen than the lofty plains of western Asia. From this base of operation, he who rules the cohorts of heaven sent forth his earthly armies to conquer this lower world to himself.

Such, then, are some of the providences for man, considered as a mere animal. Yet, while he is related to the animal, and, according to Darwin, may have been developed from a lower order of animals, under the laws of evolution—which is not proven—we find he has a mental and moral side demanding development. So the divine Educator interposes at every stage of man's growth. He deals with the race as we deal with the individual. For this thought we are most indebted to Dr. Cocker, late of the Michigan University. His book on "The Theistic Conception of the Universe" gives inspiration as well as thought—and Emerson says that we read books for inspiration. Turning to the history of our race, we find five distinct periods. As in the individual, so collectively:

First. Period of infancy.

Second. Period of childhood.

Third. Period of youth.

Fourth. Period of manhood.

Fifth. Period of perfect manhood.

In the infancy period, God provided the patriarchal or tribal rule; so chiefs over many families arose. Abraham became a patriarch and prince; so Isaac, and so on for generations. Then came the theocracy and the giving of the law, in the childhood era. The discipline of conscience in the Hebraistic period. Palestine was most favorably situated for the going forth of the teachings of the ten commandments and their preservation. The Israelites were a chosen people for the perpetuation of the knowledge of the true

God and his law. Then follows the Grecian period and the development of the idea of liberty. Man asserts his right to think, and Greece and the Ionian islands, lashed by the diverse seas, develop philosophers who breathe into the youthful world a new inspiration to think. This about the time of the death of the Hebrew prophets, who had left the world on tiptoe of expectation for one who was to come as a mighty Saviour. Youth is the time of vanity; so the Grecian philosophers, though vain of their culture and independence, bridged the way for the higher and broader discipline under the Romans. Rome had a more difficult problem to solve than any nation preceding her—a vast nation made up of diversified beliefs and conflicting rights; hence the Justinian code of laws, and a nobler conception of political rights than had ever before been conceived. The period of manhood attained, a more perfect manhood—the era of philanthropy—is ushered in by the coming of Christ, who, laying down his life for his fellows, sets the world the highest example of self-sacrifice. He comes to show us the Father. He comes that man through him may seek the Father, saying, “I am the way, the truth and the life. No man cometh unto the Father but by me.” He stands before us as the climax of our manhood—*perfect*. Seeking after God through him, and imitating his example, men individually and collectively reach the highest good, God, whom to know aright is life eternal.

Let us now review the progress of our race from east to west. Plains of Armenia and Mesopotamia, *parental rule*. Then Palestine, shut in by seas, mountains, deserts and the river Jordan—*our childhood*, and the teaching of the law. Then westward into Greece, a little peninsula, islands of the sea, but reaching in influence far as ocean throws her waves, *youth and liberty*. Passing Thermopylæ and the Areopagus, on westward to Rome and the Cæsars ruling the world, *manhood now*. The fullness of time has come, and Christ appears, suffers and dies; appears to Saul of Tarsus, on his

way to Damascus, and sends him away far hence, to the Gentiles, "to turn them from darkness to light." Years roll on, and Paul stands on Mars' Hill, teaches two full years under the very shadow of the seven hills of Rome. Western Europe receives a new light. Centuries roll on, and a millennium of darkness follows; but Huss and Luther summon the world to a moral resurrection. A new world is discovered, where the resurrection life of man may find its best illustration. Men struggle up to the idea of liberty to seek and worship God. A new nation, dedicated to this high task, is born. We live in the *more perfect manhood era*, and here in this blest land, where we have the highest inspiration to seek him who has set the bounds of our habitation. If it were the duty and privilege of Athenians in Paul's time to seek God, how much more clear is our duty under the teachings of that same apostle, who reveals to us the "knowledge of the glory of God in the face of Jesus Christ."

Not only are we to seek God, but lead all others to seek him, that to those who sit in the valley and shadow of death this light may shine. Yes, to seek him as "the persuading spirit whom no eye can trace," the very mysteries of his being arousing within us more and more of the spirit of inquiry, as we advance along the highways of eternity. We seek after and find him "our heavenly Father," who pities us as does a father his children. We seek after his "Son, who is the express image of the Father," and he becomes to us a personal Saviour and brother, who comes and walks with us the dangerous, devious ways of life. Through him we find the Holy Ghost given, and "the Spirit itself bearing witness with our spirits that we are the children of God," so that we can sing, out of a happy experience:

"My God is reconciled,
His pardoning voice I hear;
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And 'Father, Abba Father' cry."

THE PROVINCE OF THE PULPIT, OR WHAT TO PREACH, HOW, AND WHY.

BY JAMES T. HANNA, OF THE SOUTHWEST KANSAS CONFERENCE.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isaiah 58:1.)

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." (2 Tim. 4:2.)

My theme is the province of the pulpit. By it I mean the duties, responsibilities and work of the gospel minister, especially in relation to pulpit effort. The first great duty to every one, the indispensable to the minister, is to be a good man, full of faith and of the Holy Ghost. A good man—by this I mean an honest, sincere, holy, consistent, exemplary man. He should ever remember that a good heart and bad life, good thoughts and sinful actions, good principles and evil practices, good precepts and wrong example, a good spirit and unholy conduct, can never be harmonized or exist in the same person at the same period of time.

The province of the pulpit is to preach the word of God, proclaim the truths of the gospel, promulgate, explain, defend the doctrines taught by Christ, reprove, rebuke, exhort, instruct, please, affect, teach, arouse, impel, convince, move, win. The pulpit should use all the legitimate arts of persuasion, to attract the attention, engage the memory, enlighten the understanding, please the imagination, instruct the judgment, quicken the conscience, move the will, reform the life, qualify the heart, prepare for heaven. It should so present truth as to agitate as well as soothe; "strike and stick," as Dr. Lyman Beecher said; deal heavy and hot blows against

all forms of wrong, strike heavy blows against sin, make evil odious to the sinner.

The pulpit in its ministrations has a divine right to the whole realm of truth. Preach whatever will make plain the evidences, illustrate the principles, establish the truths, enforce the precepts of the Christian religion, and indelibly stamp the threatenings and promises of God upon the mind and heart of the hearer. The pulpit should prove a battery of wonderful spiritual power and divine energy. Its occupant should always bring beaten oil into the sanctuary, things new and old from the treasury of the Lord, thoughts that breathe with a divine life, and words that burn with a spiritual power. "It may range creation for figures, time for facts, heaven for motives, hell for warnings, eternity for arguments, and thus present truths which will prove the power of God unto salvation to them who hear." Perhaps the timid and overcautious will be alarmed at this latitude, and call it sensational preaching. Very well, call it what you please. The design of preaching is to produce a sensation, awaken thought, arouse feeling, then move to noble, constant, courageous action. The effort that produces no sensation, awakens no thought, arouses no feelings, suggests no reflections, dispels no errors, raises no drooping spirits, encourages no desponding souls, brings no light to darkened minds, no cheer to heavy hearts, no strength to weak wills, no joy to the sorrowing, no cheer to the discouraged, nor calls into being nobler impulses, firmer resolves, higher aspirations, has no right to be called a sermon. Dullness is not necessary to dignity. The pulpit's mission is to create a sensation, awaken thought and reflection, produce resolves, then direct to noble ends. Its business is not to think, feel, pray for or instead of the people, but to suggest thought, awaken feelings, and stimulate the people to think, pray and act for themselves. Not to throw men into deep slumber and amputate sin as you would a diseased limb, but to urge

men to awake from sleep, shake off their slumber, cease to do evil, learn to do well, renounce their sins and turn to the living God. Criticism of the wrong with a desire to remedy and reform evil, is eminently proper, legitimate, healthy—yes, a duty.

The man called of God to preach the gospel must not be content with giving essays on science, literature, philosophy or current events, or reviews and criticisms on Spencer, Tyn-dall, Huxley, Darwin and others, for a sermon. When the people come to the church they want, they ask for, they need the bread of heaven; these essays and reviews answer for stones. The people need and must have practical religion, light on the path of duty, warmth for the heart, motive power to the soul, awakening to the conscience, strength to the will.

My conviction is that one of the marked faults of the preaching of the past and too often of the present, is that it is dryly doctrinal, rather than practical, sharpening the intellect rather than molding the character, helpful as a manual of controversy more than as a rule of practical life. James Anthony Froude, the historian, says he has attended the services of the established church in England for thirty years, and has listened to earnest, able, doctrinal discourses on rites, ceremonies, church polity, but has never heard a sermon on business or commercial honesty in his life, and that there is a growing spirit of dishonesty in business circles.

The idea that the pulpit must be prescribed to the circumference of a peck measure, enjoy the liberty of a squirrel in a cage, or the freedom of a mill horse, is a false and ruinous one. Let it as a leader in the realm of thought and morals, launch out into the great ocean of truth, seek truth, believe truth, preach truth, practice truth, no matter with whose opinion it clashes, whose system it undermines, whose theories it demolishes—preach the truth, the whole truth, and nothing but the truth, and leave the results with God. Truth can do

no harm, error no possible good. "Duty is ours, results are God's." It is not enough to preach against the sins south of Mason and Dixon's line, expose the atheistic philosophy and religion of France, criticise the deism of England or the rationalism of Germany. It should cry aloud and spare not; lift up its voice like a trumpet's blast and expose and rebuke the social, moral, commercial, individual sins, the sordid and selfish practice of the community; make sin and wrongdoing unprofitable and odious if possible. "Do not preach so much to please as to profit. Choose rather to discover men's sins than to show your own eloquence. That is the best looking-glass, not which is the most gilded, but which shows the truest face."

The ambassador for Christ must urge Christianity in earnest, true religion, experimental Godliness, practical piety upon the church. Each member ought to be a learner of Jesus, an epistle known and read of all men, a reflection of the Master's image, an object lesson for God. The Christian is the world's Bible; they read this book when God's word is closed. When the church of God is right the pulpit has a standpoint, a strong battery, a base of supplies, a magazine of forces, a supply of re-enforcements by which it can move and conquer the world. It can then place its batteries on earth, draw its supplies from heaven, bid defiance to the gates and powers of hell, and thus be strong in the Lord and in the power of his might. A motto for every pulpit should be: "Entertain no untruth, and be bold and ready to proclaim all needed truth." One of the most contemptible of human beings is a person who fails to defend the right or oppose the wrong for fear of giving offense. Cowardice here robs of every essential characteristic of true manhood and makes the pulpit, instead of being the heart-index of the community, simply a miserable, contemptible, cowardly castle.

I am always ready to confess that the pulpit has its faults. It lacks some things, others it does not. The ministry will

compare very favorably with other professions in capacity, talent, eloquence, learning, skill, knowledge, industry, philanthropy, piety, moral courage, and powers. Yet there are times and places when it lacks aggression, readiness to take the offensive side of an issue, boldness to attack wrong, grit and grace, when bread and butter are at stake, to look the offender squarely in the face, and say: "Thou art the man," the herald of truth thus forgetting that the design of the pulpit is to agitate and excite as well as to soothe and comfort. The New York *Tribune* says: "The preaching of to-day does not lack eloquence, scholarly vigor, but it does lack directness, boldness, frankness. It would be better calculated to arouse and quicken if it were less genteel,"—more point, less polish. The pulpit must be fearless, or rather fear God aright, for, "He who fears God properly, fears neither men nor devils." Hence it must hurl with mighty force the thunder of divine truth, right and justice against all sin, every type of evil, never taking counsel of fear; for no passion of the human mind so completely robs man of independence, strength and power as fear.

With great respect for the pulpits of other churches and their occupants, my heart beats in sympathy with, my head bows in reverence to, my hat goes up in honor of the courage, the ringing independence, the fidelity to the Master, the loyalty to God and convictions, found in the Methodist pulpits.

Some one has said: "There is more fidelity to the Master, and more ringing independence, in the Methodist ministry than in the ministry of any other denomination. They are among the first to take advanced positions. They were the first to strike the knell of slavery. They have from the beginning been in arms against intemperance, and are squaring themselves against the noxious weed. Among the broadest utterances we have yet heard in favor of breaking the old-fashioned creed-chains, and making manifest, while yet in the flesh, the oneness of Christians, which we all expect to wit-

ness around the throne of God, have come from the lips of these men. Why is there, then, so much bravery among these Methodists? Perhaps their system of rotation has much to do with it. The Methodist minister never thinks of feathering his nest, and making a life work of building up some church in a neighborhood that has won his heart, and then straightway becoming conservative so as to displease none. In two or three years he must pack up and move away; so he is enabled to fire heavy shots and get away before the return fire. He attacks sin boldly, yet has little to risk. By the time enmity is fairly aroused, he is safely settled in his next charge. The tactics of the Methodist is to fire heavy bolts, then retreat. Half the usual temptation to make the pulpit the coward's castle is taken away."

The pulpit must not strive for a cheap and transient popularity. The lack of piety and power shows itself in straining after applause. One minister is truly popular by the force of his talent and the power of his piety. Another is transiently popular because he seeks it as an end. Between them there is a wide difference, a great gulf. One is simple and solemn; the other magniloquent and affected. One attracts by the solemnity and power with which he presents and applies divine truth; the other by false, wholesale newspaper puffs, quaint subjects, singular texts, odd illustrations. One wins converts to truth and Christ; the other, moth-like admirers to himself. One preaches boldly and successfully the doctrines of the cross; the other withholds or modifies them lest they offend, and blunts every arrow for fear it should penetrate, emulous only of being a popular preacher.

Observe the following maxims: "No doctrine is too sacred for honest and respectful investigation." "A full and free examination is always favorable to truth, and fatal to error." Men are never so apt to judge rightly as when they examine thoroughly, candidly, prayerfully. There is no danger in error when truth is left open and free to combat it. Give to

every one all the rights you demand for yourself; urge private judgment as a right and a duty; always be liberal, never latitudinarian. "Condemn no one for not thinking as you think. Allow every one the full and free liberty of thinking for himself. Urge every one to use his own judgment, for he must give an account of himself to God. Abhor every approach, even in the smallest possible degree, to the spirit of persecution. If you cannot reason men into the truth, never attempt to force. If love will not persuade, leave to God, the judge of the quick and the dead."

I close by saying: The mission or province of the pulpit is to tell the world the truth:

"Behold the earth ataint with sin,
Here wrong subdues the right,
Vice takes the place of virtue,
And darkness that of light.

"The good, the beautiful and true,
Are trampled in the dust,
While wealth and fame and pride of heart,
And selfishness, and lust,

"Are leading souls away from God,
From purity and truth,
Destroying man's nobility,
And blasting hopes of youth.

"And yet, ye sluggards, will ye rest
Like cowards, in the rear,
Nor dare to speak the truth to men?
Ye are the slaves of fear.

"Rouse from the lethargy that holds
Thy spirit like a spell;
Point to the wrongs that lead mankind
To ruin and to hell;

"Point to the evils that beset
The wayward steps of youth,
Speak, for the sake of God and right,
And tell the world the truth!"



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THE GLORIOUS GOSPEL.

By W. H. SWEET, D. D., OF THE NORTHWEST KANSAS CONFERENCE.

"According to the glorious gospel of the blessed God, which was committed to my trust. (1 Tim. 1: 11.)

This is a phrase taken as an excerpt from a long sentence. To get its meaning we need to read the sentence entire. In the opening of the epistle, the apostle, after giving his usual salutation, first gives Timothy instruction as to his ministrations to the church at Ephesus: "As I besought thee still to abide at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables, and endless genealogies, which minister questions rather than Godly edifying, which is in faith, so do." Then he sets forth the purpose of the law and condemns false teachers: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved, have turned aside to vain jangling; desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm." Then he notices the harmony between the law and the gospel: "But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; *according to the glorious gospel of the blessed God, which was committed to my trust.*"

As I understand it, this sentence affirms agreement between

the law and the gospel; the law condemns whatever is contrary to the gospel, and what the law condemns the gospel does not excuse. In short, both law and gospel condemn sin in all its forms. There is a sentiment that tends to regard the gospel as a kind of license for wrongdoing. There is a class of so-called Christian teachers who would have us believe the gospel cancels the authority of the moral law as given by Moses. Nothing can be further from the truth. The law and gospel are in perfect accord. In the very nature of the case those who would be partakers of the benefits of the gospel must be observers of the law. Nothing so tends to rob Christianity of its reforming and elevating power, as the disposition among some of its adherents to separate the morality of the Bible from its religion. It is the gospel which condemns sin which Paul calls a glorious gospel. I desire to notice a few of the many reasons why it is appropriately denominated a glorious gospel.

I. THE GOSPEL IS GLORIOUS IN ITS ANNOUNCEMENT.

The character of the gospel dispensation had been foreshadowed by the prophets. Isaiah gives a description of its nature and influence, in the eleventh chapter of his prophecy, and then in the twelfth chapter he gives a still clearer view of its benefits; but though his language seems clear to us, as seen in the light of history, and of the experience through which we have passed, yet the Jews could not appreciate it, and misapprehended its real significance, so that the announcement of the gospel was, even to them, "as a light shining in a dark place."

The Jew derived his idea of the divine character, and of the attitude in which God holds himself toward man, from the divine appearance on Sinai. That was an object lesson which impressed them so vividly that the force of the poetical expressions of the prophets was lost, in large measure upon them. Nor can we wonder that it was so, when we consider carefully the lesson of Sinai, and the manner in

which it was impressed. The design of that lesson was to teach the holiness and justice of the divine character. At that stage in the development of the plan of salvation, this was the lesson that needed most to be taught. The heathen nations which had been suffered "to feel after God, if haply they might find him," instead of ascribing to the object of their worship the character which man's conscience ever demands, had followed the impulses of their baser natures, and had come to worship gods of war, and wine, and lust. The Hebrews, surrounded and controlled by the heathen, as they had been, had fallen under the baneful influence of their worship. It is a principle of human nature, that people assimilate the character of the being they worship. It is therefore essential to the true elevation of men that they think of God as a pure and holy being; and hence it was necessary that this fact should be impressed upon the Hebrew race, who were to be the bearers of salvation to the world. To accomplish this, God chose Sinai. For days the cloudy pillar had gently led the people. Noiselessly it had risen and moved before them, or quietly hovered over their camping ground, grand, majestic, awful in its silence. Now and then the Lord had spoken to Moses in person, directing his movements, but now he will speak to him, that the people may hear.

Moses is commanded to sanctify the congregation. Their clothes are to be washed, and every unclean thing is to be put out of the camp; and for three days cleansing rites are to be performed. On the third morning the cloudy pillar rests on Sinai, but it is no longer silent. Thunders and lightnings go forth, and the voice of a trumpet, exceeding loud. For the first time the people fear and tremble at the presence of the Lord. Heretofore they had followed where the cloudy pillar had led, but now they are commanded to come not near, lest they perish. And it was not enough that the charge be given once, but after Moses had gone up into

the mount, he is ordered back to charge the people, that their curiosity prompt them not to break through, and gaze, and perish; and to caution the priests who come near the Lord, to sanctify themselves lest they be consumed.

You have witnessed frightful storms, have seen clouds gather and vivid lightning leap from cloud to cloud, and heard the thunder peal on peal, which seemed almost to rend earth and heaven. Perhaps you have bared your head, and in wonder and reverential awe have thought of the God that rules the storm. But could you have known that the cloud you beheld instead of being vapor floating on the air was the visible presence of the God of the universe; that the lightning that flashed across and dazzled your vision was not the electral spark, but the shining of the face of Deity; that the thunder which reverberated through the heavens was but the rustling of the garments of the Almighty, what additional awe would have possessed your soul!

So stood Israel. A cloud rested on Sinai, but it was the cloud that is round about Jehovah; it burned, but it was the purifying flame of God's presence; it thundered, but it was the voice of God. Is it strange that Moses said: "I exceedingly fear and quake?" Amid such scenes the law was given. It came forth clear, explicit, and with authority. "Thou shalt," and "Thou shalt not," are terms not to be misunderstood. It was no wonder that when the decalogue had been given, and the people came to comprehend the requirements that such a being placed upon them, that they withdrew and stood afar off, and said to Moses: "Speak thou with us and we will hear, but let not God speak with us lest we die." Whatever else Israel might or might not forget, they could never forget that their God is one of purity and holiness, and one that requires truth in the inward parts.

With this manifestation of the divine presence, the announcement of the gospel stands in happy contrast. God's

first appearance to Moses was in a flame of fire in a bush; and when Moses turned aside to see it, the command came: "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground;" but the first announcement of the advent of the gospel were the strange, glad words which greeted the shepherds on the plains of Bethlehem: "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people." Then followed the song of the angelic choir: "Glory to God in the highest, on earth peace, good will to men."

This first announcement was in perfect accord with that which followed, for, early in his ministry, we hear Christ saying: "Come unto me all ye that labor and are heavy laden, and I will give you rest;" and later on he utters those words so full of cheer to all: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." As the terrors of the law were illustrated and made more impressive by the appearance on Sinai, so the glory of the gospel shines with greater effulgence from Hermon, the mount of the transfiguration. You remember the circumstance; how one day, toward the close of his ministry, "Jesus took Peter and James and John, and went up into a high mountain, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light." And while they dwelt in the ineffable glory, a bright cloud overshadowed them, and a voice out of the cloud said: "This is my beloved Son, in whom I am well pleased."

What a contrast between the two appearances! Sinai speaks a language of terror, Hermon of compassion and love. The rugged cliffs and yawning chasms of Sinai are made more fearful by the dark clouds and thunderings and lightnings in which God reveals himself; while the snow-crowned top of Hermon becomes brighter and more effulgent when the cloud of the excellent glory rests upon it. Sinai speaks

forth the law; Hermon gives the covenant of grace. Sinai thunders threatenings and warnings; Hermon breathes softly and tenderly: "Arise, be not afraid." Sinai says: "Come not near, lest ye perish;" Hermon calls: "Look unto me and be ye saved, all ye ends of the earth." On Sinai stern Justice stands with lifted sword; on Hermon "Justice and mercy are met together, righteousness and peace have kissed each other."

The relations that existed at Sinai have all been changed. Then a great gulf separated between God and man; now the chasm has been bridged over in Christ, God's Son and our Saviour. The daysman for whom Job longed has appeared, and he, whose face now shines as the sun, may place one hand on the *Shechinah* and one on the fallen disciples, and so make peace. I love Sinai because it proclaims God holy, but Hermon is much dearer to my heart. The smoky veil, the cloudy covering, the thunderings, the lightnings, the trumpet notes of Sinai, all proclaim God holy but man sinful, and most plainly do they declare that sinful man cannot approach a holy God. By the law which Sinai proclaims, sin is made manifest, for "sin had not been known but by the law." "Sin conceived brings death." Sinai talks of law, of sin, of death.

On the other hand, the bright cloud which rests on Hermon, the shining whiteness, the excellent glory, all declare as plainly a holy God, and the picture is unmarred by being contrasted with sin. On Hermon sin is forgotten. He who was manifested to take away sin, and in whom is no sin, stands there as having exerted his sin-killing power; and now if a holy God looks down, he beholds a holy Son, and declares "In him I am well pleased." Oh Hermon, thou art to us a type of our heavenly Mount Zion! On thee we behold naught of sin or pain or death, but on the veil of shining whiteness that enfolds thy brow, life and light, and glory, and immortality are written. Hermon proclaims the gospel, and the announcement is glorious.

II. THE GOSPEL IS GLORIOUS IN THE NEW RELATIONSHIP WHICH IT DISCLOSES TO MAN.

If the heathen had an erroneous view of the character of God and of his attitude toward man, they also misapprehended man's relation to him. Even the Jews, save in the case of Abraham and Moses, seem never to have thought of man as holding any nearer relationship to God than that of a servant, and it remained for the gospel to discover to our race, the fatherhood of God and the consequent brotherhood of man. Madam De Stael said: "If Christ had only taught man to say 'Our Father,' he would have been the greatest benefactor of the race." And it is true; for the thought of kinship with God is the most elevating and inspiring that can be conceived. There are many things in his conditions and surroundings that are calculated to belittle man's estimate of himself. Take him in the beginning of his existence; consider an infant of days: how weak and frail and ignorant it is! How precarious its existence, how uncertain its life! A little lump of quivering flesh in which the vital spark flickers between two eternities. Who would dare to predict for the little helpless thing a noble being or a grand career? And even after man has passed his infancy and youth, how frail is life! How many times do we see it verified that—

"'Tis the wink of an eye,
'Tis the gasp of a breath,
From the blossom of health
To the paleness of death."

And, even while he lives, how unimportant individual men appear, viewed from many standpoints. Some one has said: "You might as well put your finger in a vessel of water and, on removing it, expect to find a hole, as to expect that the removal of any man from society would leave a vacancy."

As each individual contemplates himself as one of the human family, how unimportant does he appear. Only one among a billion four hundred and fifty millions of people;

and these who are upon the earth to-day are but a handful as compared with those who have passed away. Then, if we consider the vastness of the universe of which we form a part, how does earth, with all that is upon it, sink into comparative insignificance. I once had the privilege of listening to one of the inimitable lectures of the late Professor Proctor, descriptive of the heavens. I remember how he sought to lead his hearers up to the thought of the universe. First, he told us of the sun; how that if it were a hollow sphere and the earth were placed in the center of it, the moon might revolve in its present orbit and yet there would be a crust as thick as the distance from the earth to the moon. Then he told us of other suns, immensely larger than our own, and of others still that lie out beyond, and thus he led us on, up and out, until, in imagination, we climbed with him the milky way, and from the far, outlying nebula looked off into limitless space. The view was most overpowering. As from those far-off confines we viewed creation's vast domain, earth, with all that there is upon it, seemed to float as a mere speck in space, and the words of the Psalmist had for us a new meaning: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of *him*, and the son of man that thou visitest him?"

But there is another view of this; for I turn here and I read: "God made man in his own image, in the image of God created he him." And here I read: "Though after my skin worms destroy this body, yet in my flesh shall I see God." Then, farther on, I read in the words of the Master himself: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Then on farther I read words written by the revelator: "Beloved, *now* are we the sons of God, and it doth

not yet appear what we shall be, but we know that when he shall appear, we shall be like him." And now I turn again to the celestial spheres, and inquire what are these? and the reply comes back: "Beautiful worlds, wonderful in their design, stupendous in their proportions, grand in their magnificence, but inert matter, nothing more; without life, without intelligence, they know not anything." But man, though he be but a worm, can yet measure their surface, compute their weight, analyze their substance and reckon their orbits. Now as I view rolling orbs, and blazing suns, and shining stars, I say: "My Father made you all, and by the breath of his mouth he may cause you all to consume away like smoke; but 'When the heavens shall be rolled together as a scroll, and the elements shall melt with fervent heat,' then this immortal spark that in me burns shall rise to seek its purer home in the bosom of its God." When thus the thought of kinship with God and heirship to a heavenly inheritance takes full possession of the soul—

"Earth recedes, it disappears,
Heaven opens on my eyes,
My ears with sounds seraphic ring,
Lend, lend your wings, I mount, I fly!
O death, where is thy sting,
O grave, where is thy victory!"

The gospel discovers to man that he is a child of God and an heir of immortality, and is therefore glorious.

III. THE GOSPEL IS GLORIOUS IN THAT IT MAKES AMPLE PROVISION WHEREBY MAN MAY COME INTO FELLOWSHIP WITH GOD, AND INTO FULL POSSESSION OF HIS INHERITANCE.

If no provision were made to enable man to attain to this estate, the simple revealing of it as existing would be of little advantage. For, while man has aspirations for lofty things, and, by the play of the imagination, may picture to himself glorious views and beatific sights, yet, practically, he finds himself cumbered with care and beset with the things of time and sense. To-day we are contemplating our possibilities, but

to-morrow the housewife will be plying her tasks, the farmer will be following his plow, the carpenter will be driving his plane, the smith will be hammering at his anvil, and the merchant and lawyer and teacher will each be following his vocation, and the question will arise: "What benefit comes from this lofty contemplation?" Then, this question is emphasized by the fact that man finds by an examination of himself, that he is not only not fit for companionship with God, but that he is unable to render himself fit; and so, as I have said, if the gospel made no provision by which man may be lifted out of himself, up into communion with the Father, the simple revealing of this relationship would be of little advantage. But in this, as in everything else, the gospel is consistent with itself. For, while it holds up to man a lofty ideal, it also provides help whereby he may attain it. "God commendeth his love toward us, in that while we were yet sinners Christ died for us." "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." Then, "We have not an high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." "Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Therefore, ye toilers in life's dusty highway, weary not, falter not, nor be dismayed. The Master toiled like you, hungered like you, suffered like you; now he is exalted at the right hand of the Father, and having all power in heaven and in earth, cries: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And every trusting soul that will obey this call, as he toils on in life, may hear the sweet whisper of his love saying: "My grace shall be sufficient for thee."

IV. THE GOSPEL IS GLORIOUS IN ITS CULMINATION.

This will appear from two considerations. First, from the contemplation of the character to which the gospel seeks

to lead men. If the provisions of grace were only such as to enable man, after contending with sin and temptation all his life, to be purified at death and enter heaven, as by the skin of his teeth, the announcement of such a salvation would yet be a glorious gospel. To be able, finally, to escape sin in any way, will be a miracle of grace. And God has graciously provided that whoever will put his trust in Christ shall be saved, though his work be all consumed. But he has also provided that whoever will take his stand upon the Rock, Christ Jesus, may build of "gold, and silver, and precious stones," a character for righteousness that will endure the test by fire, and for such building men shall receive a reward. Final deliverance from the association and effects of sin will be worth a life-time struggle; but God has provided better things for his people, by making it possible for them to be freed from the power as well as the guilt of sin in this life. Hear the apostle's declaration and prayer, "This is the will of God, even your sanctification." "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Such are the provisions of grace, that, even among the cares, trials, afflictions and vexations of life, men and women may perfectly love God. They may not attain perfect judgment or knowledge, but they may experience the "perfect love" that "casteth out fear," and thus come into a realization of that experience which the Master indicated when he said: "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." Oh, that the church would come to a realization of her high privileges in the gospel!

It is encouraging to know that "If any man sin we have an advocate with the Father, even Jesus Christ the righteous," and "If we confess our sins, he is faithful and just to forgive us our sins;" but there is a richer experience than even this. For, it is declared, "If we walk in the light as he

is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin." It will be heaven if, as babes in Christ, we may but enter the pearly gates; but shall we be content to enter as mere puppets, and not rather use the grace that is available for us, and thus attain to the stature of men and women in Christ?

Consider, I beseech you, the example of those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, put to flight the armies of the aliens." And not only do the victories of ancient worthies inspire to high attainments, but the example of many of modern times urges us onward. What a heritage is left to the church in the experience of the Wesleys, and Fletcher, and Bramwell, and Carvosso, and Hester Ann Rogers, and Hannah Moore, and Hedding, and Cookman, and Simpson, and hosts of others who are shining examples of the power of the gospel to save men from sin and to build them up in righteousness.

V. FINALLY, THE GOSPEL IS GLORIOUS IN VIEW OF THE ABODE TO WHICH IT SEEKS TO CONDUCT MAN, AND OF THE SOCIETY INTO WHICH IT INTRODUCES HIM.

Of all the enjoyments which civilization brings to man, nothing surpasses that of home and the association of loved and trusted friends. How men and women dote on their homes! Go through our little city and see what care and labor are bestowed to beautify and adorn them. And even if home is not so beautiful and comfortable as could be desired, yet,

"Be it ever so humble, there's no place like home."

Then what happiness we have in the association and love of friends. How we prize their society and joy in their companionship. Some of us are separated from our friends, and once in so many years we go back to the old home to visit them. How we look forward to these reunions; with what

joy do we hail the time when we can again clasp the hands and look into the faces of those we love. The pleasure of such association constitutes the highest type of social enjoyment, and God intends that the social nature, as well as every other phase of our being, shall reach its highest development under the most favorable circumstances. There is no view of heaven that gives it more attraction than that which represents it as a home. The words of the Master already quoted present it in this light: "In my Father's house are many mansions. . . . I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself."

We delight in beautiful homes here, but the beauty of the heavenly mansion beggars description. The revelator has given us a view of the city in which it stands. Its streets are gold, its walls are jasper, its gates are pearl; what the mansions are we cannot tell. Here we lay our streets with cobblestone, and outer walls are built of mortar and heavy masonry, and within these walls and along these streets, palaces of brick and marble and granite are erected, which we call beautiful; but in that heavenly city the very streets are gold, the walls are jasper, the gates are pearls. The wealth of language is exhausted in describing the outward adornments. No wonder the apostle declared: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

But the beauty of the mansions does not surpass the glory of the inhabitants of the celestial city. We love to mingle with the good and great, but our associations here are often marred by contact with the wicked and vile; but in that upper company "there shall in no wise enter anything that defileth, neither that worketh abomination or maketh a lie." Here men make great outlays of means and expenditures of energy to prepare a pageant for a distinguished guest, and count themselves happy if they may but clasp his hand, or

at most, linger a few moments in his presence. But no pageant of earth can compare with the welcome which shall be given to God's chosen ones. Behold the company as it assembles. Angelic messengers hasten to and fro; a choir of shining ones chants the lay, while all the multitude of the heavenly host joins in the refrain of "Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever." There are the "hundred and forty and four thousand, and a great number which no man can number, of all nations and kindreds and peoples and tongues, clothed with white robes and palms in their hands." Lo, "These are they which have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither shall they thirst any more, for the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of water."

Oh, "glorious gospel of the blessed God," how it seeks to exalt man! Washington found his countrymen colonists, and lifted them up to be freemen, and we revere his name and honor his memory. But the gospel finds man a slave to sin and death, and lifts him up to be a child of God, and introduces him into the company of angels.

"Hail, sacred truth, whose piercing rays
Dispel the shades of night;
Diffusing o'er a ruined world
The healing beams of light.

"Jesus, thy word with friendly aid
Restores our wandering feet,
Converts the sorrows of the mind
To joys divinely sweet.

"O send thy light and truth abroad
In all their radiant blaze,
And bid the admiring world adore
The glories of thy grace."

UNSEEN REALITIES.

BY T. S. HODGSON, OF THE SOUTHWEST KANSAS CONFERENCE.

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4: 18.)

In the final analysis there are but two philosophies of the universe, two which deal with the nature and destiny of man: The philosophy of revelation, or spiritualism; the philosophy of nature, or materialism. According to the latter, nature is self-caused, endowed with an inward force or potentiality to produce all the phenomena of the visible, organic as well as inorganic, from the atom to the world, from the crystal to the loftiest intellect, and, beyond the visible, nothing but empty space and the unconsciousness of annihilation. According to this theory, man springs from nature as the tree springs from the soil, runs his brief predestined career, and then melts back again, like a snowflake in the river, forever lost in the mighty, impersonal force which lies back of all visible manifestations. According to the former, nature is the product of the power, wisdom and goodness of an eternal God, a personal intelligence as distinct from the work of his mind as the artist is distinct from the picture he has wrought upon the canvas; the efficient cause and force of the universe, touching every atom, molding all its forms, and personally governing and directing all its movements by his sleepless providence. Upon this theory, man springs from God, partakes of his moral and intellectual nature, aspires to his knowledge and companionship, and is endowed with an immortality of personal, conscious existence.

Both these philosophies claim a high antiquity. The one coming down to us, through heaven-ordained channels, from

pre-historic times; the other originating in the philosophic speculations of a cultured, yet depraved heathenism. The one is in harmony with all the intuitions of the soul, fills the sweep of man's boundless desires, answers his most earnest and awful questionings, satisfies the infinite hunger of his being, and has dominated, to a greater or less extent, the entire human race in all the ages. The other does violence to every element of man's being, represses every aspiration, blots out every cherished hope, and lays upon the soul a burden too intolerable to be borne. It has never yet succeeded in obtaining a shaping power in the practical belief of mankind. Paul struck the key note of universal mind when he wrote: "We look not at the things which are seen, but at the things which are not seen." The immaterial and impersonal in man, looking beyond its material and perishing environments for the final end and answer of its existence; like seeking like, and refusing to be comforted with anything else.

Every man feels this truth, however he may neglect or ill treat it. Indeed, without such a secret belief, unconsciously penetrating the dark background of human life with the silvery light of hope, no man would long endure the burden of a despairing existence. It would be as though God, in the twinkling of an eye, should sweep all the stars out of the glorious midnight heavens, leaving nothing but blank, dead, horrible vacancy! A man could no more live in the sunless atmosphere of such an absolute skepticism as this, than he could amid the everlasting ice and unceasing storms of the polar world. The smiles and joys and music and happy strivings of earth give the lie to such a speculative pretense. Belief in the supernatural is a necessity of the human mind. Faith is the word that expresses this necessity. If reason has its science, faith has its theologies. Theology comes first, and is life and power. Science comes last, and is simply a means or an expediency. Skepticism lies between them, and is never anything more than a superstition, or a specula-

tion, or a destructive energy. When reason, on weary wing, has reached its utmost limits, faith, on tireless pinions, sweeps onward, with serene confidence, through the infinitude of unseen realities. If reason rests on a basis of mathematical certainty, faith rests on a basis of theological certainty—rests on the invisible as the arch rests on its keystone, and is as solid as the granite shaft whose foundations lie deep in the bed rock of earth. Scientific skepticism vainly endeavors to solve the problems of the *Kosmos* without the assistance of faith. But it is always arriving at something which is unexplainable—some chasm which must be bridged over by the invisible hand of faith, or relegated to that paradise of fools, agnosticism. Spencer takes refuge in the “unknowable,” Huxley in “protoplasm,” La Place in his “nebular hypothesis,” Tyndall in his “potency of matter.” Some of the great German biologists, after searching through every nook and cranny of the human system for the “principle of life,” honestly confess they know nothing at all about it, and, like skillful commanders, fall back on their strongest lines of defense, force and law. Skepticism is simply the paralysis of science. With palsied limbs and horrible contortions, she is compelled to confess, by her peculiar terminology, that faith still triumphs, that God still reigns, that there is a possible future for man, and that the almighty tides of the spiritual and eternal wash all the shores of time, and absorb into their bosom the successive forms of the unresting present.

Thus, science is its own worst enemy. The true theist has no quarrel with legitimate science. The true scientist has no quarrel with pure theism. It is only when either invades the dominion of the other that the quarrel begins. There is a boundary line beyond which science cannot pass without losing its identity. There is a backward looking on the part of theism which may prove as fatal in its effects as that look of Lot’s wife, which petrified her into a pillar of salt. We hear of a reconciliation between science

and religion. What is there to reconcile? There is no antagonism. When science ceases to be science, that is the end of the matter. Must Christianity be scared at shadows, and run a tilt against imaginary foes, demolishing useful wind-mills and injuring innocent travelers on the highways, like the demented knight of La Mancha? Religion has never yet won her truest victories on the field of dogmatic conflict. It is when she surrounds herself with an atmosphere of boundless charity and positive convictions, that she rises to the height of her lofty argument, awes into silence her adversaries, and flings the irresistible charms of virtue upon the souls of deluded sinners. Let us cherish our sciences, but, above all, let us cherish our religion. Let us study the book of nature, but above all, let us study the book of revelation. The eye of science is bright, and penetrates far, but the eye of revelation is brighter, and penetrates farther still. The paths of science are beautiful with the flowers of earth, but the paths of revelation are still more beautiful with the flowers of heaven. The light of science loses itself in the darkness of the inscrutable, but the light of revelation hangs like an eternal noontide of glory in the sky of the soul's vision. The one goes out in unutterable gloom just when we need it most; the other grows brighter as the night grows deeper, and bursts, at last, into the blaze of an unending day.

The text is an earnest protest against practical materialism, or sensualism. The inhabitants of Corinth, dominated by the lewd rites paid to the goddess Venus, and the doctrines of the Epicurean philosophy, had sunk into the deepest mire of sensuality. However pure the lives of Epicurus and his immediate disciples may have been, it is certain that those doctrines, in their logical development, issued in the wildest license of unrestrained passion, and a very carnival of vice and crime ensued. The corner stone of that doctrinal edifice was selfishness. The top stone was pleasure. The principle, underlying the whole, was what our modern scientists would

call the "physical basis of life." The soul was not. The body was all. Death extinguished forever the light of conscious existence. Hence, the blossom and fruit of that philosophy, "Let us eat, drink and be merry, for to-morrow we die."

In opposition to this, Paul asserts the dual or two-fold nature of man and of the present life. He does not argue it, he insists upon it. Man's immateriality is a Macbeth's ghost, that can neither be raised nor laid by argument. It is there, and speaks for itself. The province of the moral teacher is simply to emphasize its presence, and repeat its warning words. Man is matter, but not all matter; he is spirit, but not all spirit. In him the two diverse entities are mysteriously but perfectly blended. In him matter finds its highest beauty, and spirit its noblest expression. He lives along two distinct lines of existence; the one crossing the disc of time, and bounded by the inexorable laws of birth and death; the other stretching away through the eternities.

In the dreamings of modern skepticism, man is an accident, the highest effort of a blind law working in the darkness and directed by chance, slowly developed through myriad forms and through countless ages. He says to the brute, "Thou art my father;" to the clod, "Thou art my brother." His mighty powers, all undeveloped, flash like splendid meteors through the night of time, and vanish as though they had never been. But revelation stands with uplifted finger pointing to the skies, and with radiant countenance says to every man: "There is thy father, thy birthright and thy home. Aspire unto it." Evolution entered not into the holy of holies at man's conception. Natural selection touches no part of the immaterial nature. The soul is "like a star, and dwells apart." A new and unique force, a divine incarnation, entered into time when man began to be, and history began its grand march through the ages. Thus man is the crowning work of God. He stands at the head of the visible crea-

tion, and is master of the lower world. In all the wide range of nature, there is nothing that approaches in character unto him. There is a bridgeless chasm between the lowest man and the highest brute. All other types of life are bound down by the fetters of an unrelaxing necessity, and confined to the narrow limits of an unprogressive instinct. But man towers aloft in his freedom, and soars to God on the wings of knowledge and contemplation. He *feels* his high paternity. Heaven lies about him. Voices, unheard by the natural ear, echo through the chambers of his soul, and syllable his destiny. Hands, invisible to the natural eye, beckon him upwards. He starts, as from a sleep, and cries: "Speak, Lord, for thy child and servant heareth." Thus his life is two-fold—a dual unity—sharply defined, clear cut, boldly distinctive, for the greater part antagonistic, and yet waiting and longing for the touch that will lift it up into the very heaven of reconciliation, seeking first the kingdom of God and his righteousness, that earth may lie in calm conquest at his feet.

This is why man is such an enigma to man, presenting such manifold contradictions, uniting in himself such strange extremes—"a worm and a God." We look on the earth side, and see him groveling in the mire of sensuality and crime with Cesare Borgia and Henry VIII of England. We look on the divine side, and see him leading the mighty hosts of God's elect with Paul, or singing a heavenly strain with Milton, or exploring the mysteries of creation with Newton. Listen to the truest poet of these modern days:

"Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath elsewhere had its setting,
And cometh from afar.
Not in entire forgetfulness
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home!"

But, if man's nature is two-fold, no less is it true that he lives in two distinct worlds. He has his material environment. This is invested with certain potentialities and uses which he, at a glance, can understand and appropriate. It is in perfect harmony with the wants and powers of his physical being. According to his choice and action, it is either a ministering angel or a Mephistopheles to his moral nature. But far above this material environment, and yet comprehending it, there is a boundless world of thought and feeling and possible realization of character and destiny. We do not see it, and yet we *know* it is there. The soul is flooded with a "light that never yet was seen on sea or shore." A golden mist seems to hang on the outskirts of the visible, through which we see, indistinctly, the mighty movements of that mysterious realm. And there are times when the tantalizing curtain seems to lift for a moment, giving us glimpses of eternal realities, which overpower the soul and threaten to break the "finely-fibred framework" of its earthly home.

Every man knows there is such a world, however he may close his eyes to its splendors or harden his heart to its purifying and transforming influences. It is this fact that invests life with its grandeur, infinite meaning and limitless desires. It is this fact that invests nature with her beauty and opens up endless vistas of truth and loveliness. To the brute eye, nature is a comparative blank, ministering simply to its sustenance and comfort. It knows nothing of her sublimities, and colors, and songs, and deep harmonies and mighty teachings. Its senses are too gross to perceive them. No amount of education and cultivation will bring its brutish nature to a better appreciation of these higher and more spiritual facts. It lives on a plane immeasurably below them, and has no power to rise into the sphere they occupy. But man is at once their subject and their master. He can use them as scaffolding to rise still higher in the region of spiritual discernment. And, as he moves upward, his vision grows

clearer, his soul purer and bolder, until at last, emancipating himself from every earthly lust and power, he stands, like Moses, face to face with God, and, like Enoch, walks with God. But we must contemplate the fearful possibility of the contrary being true. The higher nature may be brought into entire subjection to the lower. The less it is cultivated the weaker it becomes, until desire ends in extirpation, and there is no power in the invisible to attract, inspire, purify, exalt. He never lifts his eye above the horizon's verge, and revolves in an ever-narrowing circle of earthly pursuits, until the scene becomes the absolute boundary of every thought, aspiration and action of his life. Thus men gravitate toward the brutish, and become wretched criminals, or self-devouring misers, just in proportion as they neglect the cultivation of their spiritual faculties. "The beautiful, the true and the good," the Christ-like and the eternal, exist not for them. What delight would the savage mind take in contemplating the mighty workshops of our great manufacturing centers? He neither comprehends nor cares for the grandeur and utility of our civilization. What cares the peasant mind for the paintings of Raphael, or the breathing sculptures of Michael Angelo, or the sublime symphonies of Beethoven? He sees more beauty in the rough wood cuts of an illustrated paper, hears sweeter music in the uncultivated voice of the neighboring milkmaid. So the neglected soul neither comprehends nor cares for the higher teachings within and without it—in nature, in revelation, and in the intuitions of the intellect. He lives and walks by sense. Surrounded by the glories and inspirations of the unseen and eternal, he is as unconscious of their existence as the trees are of the stars that look down upon them from their heavenly heights. What an abuse of privilege and perversion of destiny! Like the child of a king, reared in the hut of an humble fisherman, he has forgotten the splendors of his birth, and knows not of the royal magnificence that awaits the revelation of his true

character. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light!" Know, it is thine to realize the profundity of thy nature, the immortality of thy existence, and the mighty powers that slumber in thy soul, waiting development. Know, it is thine to live a life of faith and holiness, and thus to rise above the engrossing sensuality of the seen and temporal, as the eagle rises above the clouds and storms of the lower atmosphere. Know, it is thine to thrill with the "power of an endless life," to look upon the beatitudes of the invisible, and to have the chords of the spirit swept by unseen fingers until they give forth the eternal harmonies of heaven.

"But, why look upon the unseen?" you ask with despairing pathos. "One will but gaze on mocking vacancy, or into limitless space filled with the 'airy nothings' of a vain imagination." Do not mistake the meaning of the apostle. His is a more "positive philosophy" than any of which Comte ever dreamed, more realistic than the microscopic fidelity of a Tolstoi. He means that the unseen is the real and the only real. That alone is substance, essence, the ground and ultimate principle of the seen. He means that all beside is the very shadow of a dream. And there are moments when all men reach the sublime height of self-knowledge expressed in the pathetic exclamation of Burke: "What shadows we are, and what shadows we pursue!"

A thing is visible or invisible according to the presence or absence of the conditions upon which its manifestation depends. This is true of physical vision. You have a healthy, cultivated eye, strong and clear. You see a beautiful object floating in the depths of the sky. Your friend, standing by your side, sees it not. You point steadily to the place and assure him it is there. He strains his eyes to their utmost, in vain. Not until a course of training has brought him to your standpoint of cultivated vision will that object burst forth, a glorious reality, upon his sight. So the poet sees light, beauty

and grandeur, where others see only darkness and the most ordinary of the commonplace. The prophet rises to a still higher "coign of vantage." He sees the splendid panorama of realities that are yet to be, just as they will one day take their places in the procession of the ages.

. . . . "Ecstatic seers,

They stood on heights sublime and *saw* the coming years."

It is thus with the spiritual vision. The analogy holds good in nearly all of its parts. It is a gift, an endowment, like genius in the poet, like inspiration in the prophet. But, unlike these, it is neither rare nor exceptional. It is given to those who ask in sincerity. It is the common inheritance and may be the actual possession of all the children of men. Like those other gifts, it must be cultivated, nourished and disciplined, that it may become masterful and reach the utmost boundaries of development. Now, the material eye is forever sealed to the vision of spiritual things. Such an one has an undefined intimation of their existence, as the blind man knows that his path is flooded with sunshine, but he sees them not. The half-neglected soul sees them indistinctly—"as trees walking." The mammon worshiper and time server practically deny their existence and live wholly outside the sphere of their influence. But when the natural eye is purged from its thick film of sin, and purified and strengthened by divine grace, then is the revelation of these things fully given unto it, and the soul, like Thomas, cries out, "My Lord, and my God," or, like John in the Apocalypse, falls down in adoration and worship before them. Dimly conceived before, or wholly ignored, the mightiest spiritual truths round into view, like stars crossing the path of the astronomer's telescope, and henceforth shine with ever-increasing luster in the heaven of the soul's thought and experience. Thus Paul endured, as "seeing him who is invisible." And he alone lives, in the truest sense, extracting the highest good out of his human environment, conquering the adverse

forces of a sinful destiny, whose eyes look upon and whose heart communes with the unseen and eternal.

It is hard to make men whose Bible is the ledger, and whose God is success, believe this. All their ideas of reality are bounded by the present, and center in self. The solid earth, ribbed with gold and silver, clanging with the ceaseless thunder of machinery, and groaning as if in mighty pain with the throes of commercial enterprise; muscle, brain, nerve, sinew; the loud huzzas of the multitude; the smoke of ten thousand factories; the siren songs of pleasure; the gorgeous phantoms of pride and power—these are the only realities for which they know or care. The soul lies like a beggar at the gate, or starves like a bird forgotten in its cage. No wonder that such persons look upon the realm of the spiritual as the shadowy dreamland of cunning enthusiasts, and heaven as a nursery tale for children, or the amusement of old age, or the splendid illusion of a dying hour. They are “of the earth, earthy.” All their springs of joy and hope take their rise in the dust of the ground. The hot sun dissipates them, or the chilling winds congeal them. They famish on their brink, and die, at last, within the very sound of the murmuring waters of eternal life.

Permit me to close with a few reflections:

1. The present is eminently a practical age. Everything must be weighed, measured and labeled. Whatever will not submit to that mechanical process is sneered at as visionary, or, with infinite scorn, waved into non-existence. Utility is the sole standard, and swift possession the chief gospel. The ideal is the dream of the poet. Self-denial and self-sacrifice are sublime follies. The missionaries are the fools of this age, as the martyrs were the fools of their respective ages. Philosophy must deal only with apparent laws and forces, and their endless combinations. Religion must descend from her throne in the skies to wear the tinsel crown of an earthly kingdom, and parade her glorious form in the habiliments of

the exchange and boards of trade. Literature and criticism have caught the infection, and divinity has not wholly escaped the prevailing rage.

Take an illustration: It is the fashion to cry down Plato, and overrate Bacon. The one is the beautiful dreamer, the other the wise teacher. And why? Because Plato reasoned altogether upon the soul, its nature and its powers; upon immortality and holy aspirations. Because he ever pointed upward, and urged the soul away from the paralyzing tyranny of the present, to the exalting domination of the unseen and the eternal. Of what use is such a writer to an age thirsting only for inventions which will more speedily convert its latent forces into locomotive energy, and transmute its leaden dross into shining gold? But Bacon fixed his eye wholly on nature, and on current events. He taught men how to discover and utilize the boundless resources of the one, and how to extract the greatest applause, promotion and wealth out of the other. The present life is the only thing of importance in his scheme of philosophy. The past is its prostrate slave, the future is only waiting to become so. Happiness is altogether the product of fortunate natural, social and political circumstances. All other sources are chimerical. It is the business of wisdom to keep itself wholly within the boundary lines of visible and tangible realities. He is the St. John Baptist of the utilitarian philosophy of Jeremy Bentham and John Stuart Mill. Consequently, he is the darling of the modern muses of the strong box, the granary, and the loud trump of honor and popular triumph. But his philosophy is as hard, cold and selfish as his life was ostentatious, cringing, treacherous and mean. His principles, carried out to their legitimate extent, would make a race whose monstrous greed would soon become abhorrent and self-devouring. In spite of his unhappy ending, Bacon seems to have never learned the wholesome lesson that "He builds too low who builds beneath the stars."

And so Jesus, and his system of doctrinal and ethical teaching, come in for their share of popular ridicule and abuse. Jesus is never to be forgiven because he dared to live along the upper line of ideal and absolute perfection. His religion is never to be accepted, because it took for its fundamental and practical principles such nonsense as this: "Seek first the kingdom of God and his righteousness," and "Labor not for the meat that perisheth;" "Beware of this leaven of the Pharisees." This spirit is all the more dangerous because of its secret working. Remember that every sneer at ideal character, and at charity and sacrifice, and "the city out sight," is a secret stab at the very vitals of our holy Christianity.

2. "Use this world as not abusing it," but especially strive after ideal excellency. Strain your vision heavenward. Discipline your powers for eternity. Educate both your natures, but with greater emphasis and assiduity the spiritual nature. For want of this, life is comparatively blossomless. Crime is shameless and rampant. Society is in a ferment of distracting alarm, and pessimistic despair threatens to be the euthanasia of the race. But men are themselves responsible for this sorrow that is without remedy and devoid of hope. They look at the visible. It mocks them with its splendid illusions and crushes them in its remorseless sweep. The past lifts up its warning voice; the present points to its dishonored families, its wasted lives, its broken hearts and remorseful consciences; the future holds out its fadeless crowns and endless kingdoms—but all in vain. They trust on, they hope and toil and suffer, and are disappointed. Their regretful lamentations are stifled, at last, in the dark waters of the inevitable river.

The ideal is the only reality. It is not the bodies of our friends that we value and love. It is the invisible soul that flings its mighty spell upon us, and winds its deathless affections about our hearts. And so it is not the visible frame-

work of things we are to value and love, but, in and through the varied forms, we are to see and seek the holy and heavenly. We are to keep the soul in the white radiance of spiritual day, beneath the culturing influences of truth and virtue, and wide open to the beauty and fragrance which come from the land not seen by mortal eye. "This is the victory that overcometh the world, even your faith." Thus we will use the world as the artist uses the scaffolding upon which he preserves the walls of some magnificent temple, only to lift us higher and higher into the overarching dome of the unseen and eternal.

"Thou hast the world to conquer, not by might,
Nor yet by music, nor the trancing flow
Of sweet-lipped numbers, nor the splendid light
Of all-revealing science. Thou must go
With conquering steps, along a pathless woe,
To self-renunciation. Where thy will
Hath swept and filled, with kindling after-glow,
The boundless sphere of duty, good and ill,
And time and man and God thy being's law fulfill.

"Absorbed in will divine, yet free to take
Thy service back, and live for self alone—
Thou shalt ascend, thy spirit's thirst to slake,
At truth's unsullied sources. Thus are sown
Seeds that, by mighty winds upborne and blown,
Shall lodge in hearts, by guilt and hatred torn,
To whiten earth with peace from zone to zone,
To stay ambition's rage and bigot's scorn,
And plant earth's blood-soaked fields with laughing wine
and corn."

THE MYSTERIES OF THE PRESENT, THE REVELATIONS OF THE FUTURE.

BY G. S. DEARBORN, D. D., OF THE KANSAS CONFERENCE.

"Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter." (John 13:7.)

Who has not noticed the "spoiled child" in the family circle? The one who, by natural tendency, habit, or both, is constantly overstepping the bounds of propriety, breaking some rule, annoying if not exasperating the parent, and so continually getting into difficulty.

The Master seems to have gathered into his apostolic circle one of this character. You will readily anticipate which one—Peter. Paul said to his brethren at Corinth: "For when I am weak, then am I strong." As applied to Peter, this should be reversed, at least in several instances where he comes to our view in gospel history.

In demonstrating his affection and loyalty, he seemed prone to go to extremes, either in profession or action. Just following the last passover occasion, out on the Mount of Olives, Jesus reminded the apostles of their weakness by telling them that, when their testing time should come, they would forsake him, conveying the thought in the prophetic words: "I will smite the shepherd, and the sheep of the flock shall be scattered abroad." (Matt. 26:31.) These words of warning, instead of causing this self-assured man to watch and pray, roused his resentment and provoked him to irreverent contradiction. "I, be offended?" "I, prove recreant?" "Though I should die with thee, yet will I not deny thee!" (Matt. 26:35.) Shortly after this, the infuriated mob close in around the despised Nazarene, and are hurrying him along to court.

Surely Peter will keep his solemn promise. He seems strong and true yet. Yes, but he proves it by a grave indiscretion. He takes the sword and rashly cuts off the ear of the servant of the high priest. It takes a miracle to counteract the effect of his act. Shortly after this we find Peter's loyalty overborne. While warning himself by the enemy's fire he denies his Master, even with cursing.

The mode of expressing the grace of humility on his part was also very offensive, so much so as to take the grace all out of it. Being impressed with his own sinfulness and the divinity of his Master, by the wonderful success of a fishing excursion completed under the Master's direction, he prays to Jesus: "Depart from me!" a strange way to make his increased light and consciousness of sin inure to his benefit.

If we examine the history of which our text is a part, the same characteristic of irreverent reverence is manifested. The Saviour, anxious to rebuke in an effective manner the pride and ambition for conspicuous position he detected in the apostles, undertakes the menial service of washing their feet. Peter, when he is reached, promptly objects to this degrading act. Having the consequences of his conduct explained to him, he plunges into the other extreme, and cries out: "Lord, not my feet only, but also my hands and my head."

We shall not be uttering a paradox, then, by saying: Simon Peter was a strong, weak man. He had intellect, force, and generous impulses, but he was so wanting in balance that these were liable to be employed as a negative quantity, tearing down the cause he sought to build up. It was only through a long series of humiliations and all-abounding grace, that he was finally brought into an equable state, and fitted to adorn the apostleship. If, finally, he was made God's vicegerent, as the visible head of the church, as the Romanist stoutly affirms, considering his many disqualifications, we can find only one special reason for it—that is, to

show how, by divine power, it is possible to create a distinguished leader out of most intractable material.

But, dismissing the characteristic traits of this man called to be an apostle, notwithstanding his many contradictions, we desire to give more particular attention to the lesson of the text, which was intended not only for him, but for us as well: "What I do thou knowest not now, but thou shalt know hereafter." These words were designed to acquaint Peter with the fact that the character and words of the Messiah would be more perfectly unfolded to his view in the near future by the means of coming events. Their implication is scarcely different as applied to us. Christ's method of teaching us the mysteries of his character and kingdom is not alone by miracles, or an excessive strain of remarkable faculties of mind. Many things he "hides from the wise and prudent and reveals them unto babes." Through the lapse of time, related events, and spiritual enlightenment, will the Lord Jesus manifest himself unto us.

I. The first statement of the text, "What I do thou knowest not now," may be regarded not as an arbitrary interdiction, but the embodiment of the soundest reason and philosophy.

1. The dark mysteries that surround us are not to be unlocked by the key of human will. They are not to be pried open by a lever in the hand of an intellectual giant. Such methods would be proof of divine partiality, and would lead to distrust, complaint and danger in the moral government. They would generate disloyalty and inaugurate rebellion. More than this: those seemingly not highly favored would be exposed to danger from their own discovery. They might thus set out a fire that they could not arrest, or harness to their chariot electric steeds that they could not control. A good illustration of this thought is seen in the inability of man to suitably employ wealth suddenly gained. It does not of itself bring culture or refine-

ment, and often presents the spectacle of "a jewel in a swine's snout." It often leads to financial wreck—worse than this, to debauchery and utter ruin.

2. God conceals many of his truths and ways from human vision, in harmony with the needs of man's nature. This is a wise and beneficent arrangement. The stomach of the babe will not bear strong meat, but must be gradually prepared for it by a lighter diet. So, the mind of the little child would become unbalanced if loaded down with profound truths. To press upon his attention the problems of higher mathematics before he can count his fingers, if it does not unsettle his reason, will at least be labor lost. As a race, we are in the infancy of our being, and can only make explorations into the "regions beyond" by practical truths which we have digested and assimilated. We must also remember the fact that coming events have their part to perform, and often a prominent one, in removing the seals from long-hidden mysteries.

The blessed Master, in that pathetic discourse delivered just before his passion, says most tenderly to his disciples: "I have many things to say unto you but ye cannot bear them now." (John 16:12.) In order to make dark prophecies clear, explain many things in his conduct, and give them a true conception of his nature and kingdom, he must die, rise from the dead, ascend upon high, send the Comforter. By the wonderful illumination of this chain of events, they were to be prepared for thrilling revelations that could not be enjoyed at an earlier period. The words he spoke to them are also addressed to us: "Ye cannot bear them now." The reserved communication might foster pride if made now. It might, by making difficulties visible, discourage effort. By portraying calamities, it might cause hope to wither and the heart to break. Service gives enlightenment: "He that doeth truth cometh to the light." (John 3:21.) Discipline trains for conquests in the way of righteousness: "It is good for me that I have been afflicted, that I might learn thy stat-

utes." (Psa. 119:71.) Let us not murmur at God's order. If doing and suffering the will of God are necessary means in the unfolding of his purposes, changing our faith to sight, they also give vigor and strength to our manhood and add value to our being.

3. God has his own ends to serve, as a moral governor, in the "clouds and darkness" that "are round about him." Were it not for such concealment, not only would our dim eyes be dazzled by the light of his countenance, but our hearts might be filled with presumption, endangering our loyalty. Thus we might become disaffected, and agents of disaffection, among the subjects of his government. "The secret of the Lord is with them that fear him." (Psa. 25:14.) In other words, it will be imparted to those who earn it by obedience and progression in grace and knowledge. Would a railroad company knowingly employ an untrained man, as engineer, to take a train across the continent? Would a steamship owner place an unskilled man at the wheel to pilot its precious freight of a thousand souls across the ocean? These questions suggest some of the consequences that might follow a like procedure, if the Almighty should admit to his degrees of knowledge and responsibility those who have not taken the preparatory steps.

4. In the next place, we would observe that the Lord Jesus Christ undoubtedly meant to indicate that only the twilight of the gospel dispensation could be enjoyed until the promised Comforter had come. He promised his disciples that the Comforter should abide with them forever. In the same connection, he intimates the general darkness where his light is not received: "Whom the world cannot receive because it seeth him not, neither knoweth him." (John 14:17.) The Saviour declared to his disciples the great advantages that would accrue to them by this gift, saying: "He will guide you into all truth. . . . And he will show you things to come." So, until this promise was fulfilled, they were in much the same condition as the world.

This will account for the seeming stupidity and dullness of the apostles, evinced on several occasions. Take the case of Thomas and Philip, mentioned in the first part of the fourteenth chapter of John. Addressing them, with others, he says: "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be, also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him: I am the way, the truth and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and, from henceforth, ye know and have seen him." Is it not amazing that Philip should respond in terms of doubt: "Lord, show us the Father and it sufficeth us!" Like the disciples who accompanied Jesus to Emmaus after his resurrection, "Their eyes were holden that they should not know him." His Messiahship and mission they did not understand.

So, it is to be feared, the words, "What I do thou knowest not now," apply to many in the church to-day. They may not be altogether as ignorant and beclouded as were some disciples whom Paul found at Ephesus, who said: "We have not so much as heard whether there be any Holy Ghost." They may have enjoyed his light in conviction and his power in conversion, yet they do not "walk in the light." They have not received the baptism of the Holy Ghost. Their eyes are blinded by the god of this world. The deep things of the Spirit they have never sounded. And as "spiritual things are spiritually discerned," so the glories of Christ's character and works are shut out of their view.

II. We will now direct our attention to the last clause of the text: "But thou shalt know hereafter."

The first utterance of our Saviour, which we have just examined, may, with a surface view, seem calculated to depress. This promise is full of hope and joy.

1. What does this assurance of Christ imply? To those who first heard it there was a fullness of meaning, and it has scarce less for us.

(1) It gives us a clearer view of the nature and end of the ceremonial law, which was abolished by the atoning work of Christ. Till he came, the students of redemption's plan were all in the primary school. They were taught by object lessons and pictures. Many of these they did not understand. They rested in them as meritorious and abiding realities, when they were only shadows. They were calculated, in some measure, to show the character and demerit of sin. They taught that, as sin had brought death, it could be expiated only by death. Its deep stains could be washed out only in blood. Would God accept the blood of bulls and goats? Yes, if offered in the manner he prescribed, but only temporarily. The disciples to whom our text was primarily addressed were about to have opened to their sight "the mystery of Christ; which in other ages was not made known unto the sons of men." In a few hours they were to behold the real Paschal Lamb on the altar, the last and sufficient sacrifice for sin. In this offering were to be focused, to their vision and ours, the merit and meaning of "the law of commandments contained in ordinances," which was now to be abolished, as the shadows flee away in the presence of the full-orbed sun.

(2) In his promise to Peter, the Lord Jesus purposed to unveil more clearly the doctrine of the resurrection, by the palpable evidence of his own conquest of death and escape from the tomb. That promise, evidently, was not restricted to what might be directly symbolized in the act of washing the disciples' feet. He who declared himself to be "the way, the truth and the life," was to "bring life and immortality to light," as one of his important offices.

He must not only make the fact of another life clearer to human view, but also become an object lesson of its mode of

glorious consummation. The miniature of personified immortality, exhibited on the Mount of Transfiguration, was seen only by three favored disciples, and was liable to fade out of their vision, even, by the lapse of time. The plate receiving that wonderful impression from the sunlight of the upper world was not to be preserved, and could never be duplicated. As a symbol of heaven, its most important features must be seen by a larger company of witnesses, and be proof against obliteration in time or eternity. "I am the resurrection and the life" must receive ocular demonstration, and this fact, as a golden thread, be wrought into the web of history to be inspected by all coming generations. The fact of the resurrection, as a purpose of redemption, hitherto obscure, must forever hereafter shine out as a glowing sun. The resurrection of Christ is the pivotal fact on which the whole gospel system turns: "And, if Christ be not raised, then is our preaching vain, and your faith is also vain." (I Cor. 15: 14.)

(3) We may say, furthermore, that the proof given of our Saviour's declarations: "I lay down my life that I might take it again," (John 10: 17,) and "I have power to lay it down and I have power to take it again," (John 10: 18,) was calculated to unfold more clearly the fact of his divinity, and the divine character of many of his words and works. As men listened to him they were compelled to say: "Never man spake like this man," and, as they witnessed the miracles that he wrought, they marveled. Many were ready to endorse the language of Nathaniel when he said: "Rabbi, thou art the Son of God, thou art the King of Israel," (John 1: 49,) and yet failed to sound the full meaning of it. When he had given up the ghost, the veil of the temple was rent, the rocks opened wide their massive jaws by the throes of an earthquake, the graves were opened, and the sun extinguished his light in his own tears, and then, with still more emphasis, could the centurion and those that were with him say: "*Truly this was the Son of God.*"

But not until his own tomb was found empty and he had been transported in a chariot of cloud from Olive's brow into the heavens, and, on the day of Pentecost, had verified his promise to send the Comforter, was the chain of evidence complete, investing him with the character of divinity, characterized as the "Son of God with power." Now could Philip and the other disciples comprehend, as never before, his words when he said, "He that hath seen me hath seen the Father." If, hitherto, his wonderful words and miracles had failed to impress their minds with the clear and settled conviction that he was the Son of God by divine descent and kinship, they must now believe in him "for the very works' sake."

Excluding the physical manifestations of the scenes of Pentecost, it has been reproduced again and again, and the divine Christ has been recognized in the person of the Comforter, and by the ministries of his grace in renewing the hearts of men and transforming their characters, all along the centuries since that notable day. The human agents commissioned to unfold the mysteries of his kingdom since the apostolic age may not have possessed the gift of tongues, but through them the demonstrations of the Spirit's power have not been less effective than in the apostolic ministry. If men have not been made to hear in "other tongues," they have heard with such distinctness, in their own, as to recognize the voice and the power of God. The promise appended to the commission which Christ gave to the apostles is being so wonderfully fulfilled in the success of the gospel ministry, as to clearly demonstrate that the divine Messiah has come to reign on the earth.

(4) But the ceremony of washing the disciples' feet, and other mysterious rites and sayings as well, were symbols of Christ's cleansing power in washing away the sins of men. Revelation was a fact too profound for them to grasp. In this divine science they were little better schooled than Nicodemus. They were acquainted with the divers baptisms of

the Jews, and some of them had witnessed that of John the Baptist, but failed to grasp his full meaning when he said of Christ: "He shall baptize you with the Holy Ghost and with fire."

The son of God gave sight to the blind by the simplest ceremonies, but even his chosen ones had failed to see its spiritual import. In healing the sick, he displayed his power by saying, "Thy sins are forgiven thee;" yet they did not understand that the moral nature could be healed as simply by the words of his pardoning voice spoken to the heart. They must be made to see that he came not to supplement the law of ceremonies and sacrifices, but to abolish it by bearing "our sins in his own body on the tree," thus bringing in "everlasting righteousness." This being done, "salvation *by price*" had been wrought out for the whole race of man. The phase of redemption's work *by power* must also be portrayed to their minds in brighter characters, and be seen from the standpoint of their personal experience. By the closing scenes of his earthly ministry, his departure from them into heaven, and by sending upon them the "promise of the Father," the Saviour was to unlock many mysteries and open to their view spiritual truths that hitherto they had not been prepared to discern. "Thou shalt know hereafter." How comforting these words to Peter after he had been restored from his fall and, by the baptism of the Spirit, was prepared to understand their import.

(5) To him, and to us also, may these words not have been spoken, suggestively, in regard to the possible attainments of the Christian life? How much is implied in being "complete in him, which is the head of all principalities and powers!" "For in him dwelleth all the fullness of the Godhead bodily." (Col. 2: 9.) This completeness contemplates perfect trust and its fruits. It is rest and peace, joy and hope. Growth, in grace and knowledge, is also implied. This will comprehend indefinite and unlimited enlargement of capacity,

and corresponding fullness. What may we not predicate, then, as this "hereafter" is extended on into the eternities! Mind, in the mortal realm, cramped and weighted as it is, has wonderful capabilities of expansion. This being so, what may not be realized when it shall have cast off its shore-lines and sailed out upon the boundless ocean of immortality! Take eternity as the multiplicand, and the ever-augmenting powers of the sanctified soul as the multiplier, and what shall the product be? "Thou shalt know hereafter." How wide will be the range of this knowledge! Knowledge of God, his character and government; of ourselves, and the laws of our being; of angels and archangels; of the worlds within and without our ken; but more than all this, to know Christ and in him "inherit all things!" "Thou shalt know hereafter."

(6) It may not be an unpardonable stretch of the meaning of these words, to make them apply to the work of Christ in its providential aspects. Why had Simon Peter been called to leave his nets and follow Christ? Why had he and a few others been set up as targets to receive the missiles of the Jewish hierarchy and the barbarian world? Why had they been brought into such sweet companionship with the blessed Master, to have it end so soon in his ignominious death? Why should Peter, whom Satan desired to have, "that he might sift him as wheat," be placed in an exposed position, to be pelted down by the fierce storm that issued in his own disgrace and the tragic death of the one on whom he had leaned? All these and other questions might have been resolved anxiously in his mind, when his only answer was, "What I do thou knowest not now." But, when the storm had done its worst and had subsided, when, by bitter repentance and renewed trust, he had emerged into the light of pardoned sin and the interpretation of these great events, he could take hold on the promise of our text as never before. He could hold himself steady in his work, in the midst of

tribulations and persecutions, and shrink not from a martyr's crown.

But our text is not the exclusive property of any one man or select number. While, in its original application, it might have embraced questions in regard to the character, mission and works of the Lord Jesus Christ that are now transparent facts, it has yet a wider meaning. It is designed to teach the Christian of to-day and of all time, that he must sometimes walk in darkness, and trustfully wait for the light. By it he is to learn that it should be no surprise if he is sometimes girt about with solemn and impenetrable mysteries, which can only be solved by the data of coming events and divine enlightenment.

The poet Cowper has brought out the sentiment of our text in beautiful and forceful language:

“God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

“Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs
And works his sovereign will.”

While the storm is raging, and misfortunes and afflictions sweep over the child of God like a wild deluge, it is likely to be dark—sometimes so dark that the cloud presents no appearance of a “silver lining,” or even a “gilded edge.” Oh, then, how much the soul needs a stay! How naturally it cries out in its terrible anguish:

“Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high.”

The precious promise in the text is the strong, loving arm which the son of God stretches out for our relief, in answer

to such a prayer. Rather, it may be regarded as the tender message of the courier who is sent in advance of the storm, so that, when it strikes, the soul may be securely fortified. Then can it "trust and not be afraid," and exultantly adopt the language of the Psalmist: "Thou hast given commandment to save me, for thou art my rock and my fortress." (Psa. 71:3.) Thus, armed with Christian fortitude and sustained by an unwavering faith, the humble servant of the Master can say, when the raging waves, one after another, sweep over him:

"Though I cannot trace him,
Yet will I trust him."

But, my Christian brother and sister, the tempest will not always roar and rage. God hath not "forgotten to be gracious." He who "tempers the wind to the shorn lamb" will give you timely deliverance. You shall know, by blessed experience, ere long, that your confidence has not been misplaced. Your journey through the wilderness shall end. You shall go up on the high table lands where the sun shines. You shall ascend to Pisgah's top, not, like Moses, to die and be buried, but to live, retrospect, analyze and rejoice. Far away will your vision sweep, over the pathway you have trod. You shall traverse its deserts and morasses, its forests and steep hillsides, its gorges and its Red Sea, again. But not as before. Through all that tortuous trail you shall trace a golden thread you could not see before. Stretched out over every perilous spot and uplifting in every time of weakness, you can now see, unbared, the helping hand.

The journey may have been fraught with something of fear and pain, but it was healthful and strengthening. You know its history now, and, with it in full view, you can gratefully exclaim:

"All along my pilgrim way,
Thy loving hand hath led me."

The dear Saviour will, in the end, make all his doings plain to those who trust him. You cannot always stand on the

summit of Pisgah. The three disciples could not long tarry on the Mount of Transfiguration. They had to descend again into the dark vale of danger and suffering. So may you. Loss, bereavement and grief may still await you. Remember that "as thy day so shall thy strength be." Let the comforting words of Jesus, in the text, and your experience of their truth, perfect your trust, and you shall emerge from the darkness again, not on Pisgah's top, for a day, but on the Mount of God, forever.

A SEMI-CENTENNIAL SERMON.

BY W. R. DAVIS, D. D., OF THE KANSAS CONFERENCE.

"And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." (I John 2:17.)

Having finished my fiftieth year in the ministry of the Methodist Episcopal Church, the Kansas conference, in session at Clay Center, March 12, 1885, passed a resolution requesting me to preach, at its next session, in Holton, a semi-centennial sermon of my pastorate.

In compliance with that request, I appear before the conference to give, as best I may, a brief review of the past half century, as it has passed like a brilliant and gorgeous pageant before my eyes.

One marvelous event has followed another, in such quick and rapid succession, that I fear that I cannot do justice to my subject. These events seem to me like birds of passage on rapid wing, or, like visions of the night that take their flight at the opening dawn: "Who, then, can tell the dream and the interpretation thereof?" They are so much like fairy tales, that I often ask myself, Are they creatures of the imagination, or are they substantial realities? I shall, however, try to catch some of these fleeting shadows and materialize them.

I am not now living in the same world in which I was born, nor in which I existed when I became a man. It has almost entirely changed. At that time, there were no railroads, telegraphs, telephones, photographs, phonographs, stenographs, typewriters or electric lights. These have wrought a magical revolution in the world, blotting out time and space. The sun has become a picture taker;

words are imprisoned and set at liberty at will; words are swallowed by significant signs; words are combined into sentences without pen or press; and our cities brilliantly lit by electricity. At that time the facilities for education were very meager. The best that could be had for the masses was the subscription school, with very imperfect teachers, the time usually limited to three months in the winter. There were no public schools authorized by law, and but few schools of a high grade. There was not a college under the patronage of our church in Ohio, my native State. The people were without the opportunities for a liberal education. The time has now come when the poorest boy or girl in the land can enjoy all the advantages of a college education. We had one college in America—Cokesbury, established in 1794—and in ten years it perished by the hand of an incendiary. The second college was in Baltimore, and it was also destroyed by fire. The third was Augusta College, Kentucky, established in 1823, but it failed by the division of the church. The fourth was Madison College, in Pennsylvania, and it died for want of support. Nine years after I began my ministry, the Ohio Wesleyan University opened its doors to students, on November 14, 1844, with Edward Thompson, D.D., LL.D., afterward bishop, as the first president. In the west, McKendree College, at Lebanon, Illinois, was established in 1834, with Peter Akers, D.D., as president. From these humble beginnings we have kept abreast of the age, and now have one hundred and forty-four colleges, and the number is rapidly increasing. At this rate of increase, the church will not likely fail to meet its obligations to the rising generation.

In 1784 we had but one conference; now our conferences girt the globe. You may start from Topeka, Kansas, and go east around the world, and never go beyond Methodism. Bishop Ninde held a conference in Kansas, and then held conferences almost all over the world before he returned.

Bishop Foster has made two episcopal tours, one in 1873, the other in 1882-1883. On the first, to the missions in Europe and South America, he traveled twenty-seven thousand miles, his journey including eighty-seven days of ocean travel, and four trips across the Atlantic. On the second, he visited the Bulgarian mission, met the South India conference, and the mission conference of all the missionaries of India, the North India conference, the Italian mission, the Swedish and Norwegian conferences, the Denmark mission, and the German and Switzerland conferences. What wonder has Methodism wrought, under God! In 1872, Bishop Harris visited our missions in Europe and Asia—a duty involving a journey around the globe. He left this country June 6, 1872, embarking on a steamship at San Francisco, and arriving in New York October 19, 1873, thus completing the first episcopal tour around the world. Our foreign conferences are: Africa, Bengal, Foochow, German, Italy, Japan, North India, South India, Norway, Sweden and Switzerland. We have also the following mission conferences: Bulgaria, Central China, North China, West China, Corea, Denmark and South America.

In carrying on the work abroad, the work at home has not been neglected. In 1835, west of the Mississippi river was almost unknown to Methodism. The growth of no other portion of the globe has presented a sublimer spectacle than this grand march of a nation and church, sweeping away the primeval forest, making the prairie blossom as the rose, and founding great States, with their cities, towns, villages, roads, civic edifices, schools and churches. Methodist itinerants kept pace with foremost emigrants, and built up a great moral empire. There are now thirty-four conferences and twelve mission conferences west of the Mississippi. I came to Kansas and united with the conference in 1859, three years after the organization of the conference in 1856. It then embraced Nebraska and that part of New Mexico and

Utah east of the Rocky Mountains, and in 1860 the State of Texas was added. In 1864 it embraced the State of Kansas only. Within its original territory there are now nine conferences, four of them in the State of Kansas, and these have 541 traveling preachers, 506 local preachers—1,047 in all, and 82,096 church members, including probationers. In 1859, there were about 30 preachers in Kansas; now there are nearly 500; there were 5,423 members; now there are about 70,000.

I will now direct attention more particularly to the language of the text. From the nature of my subject, you will excuse what upon another occasion would seem uncomely and egotistical, namely, the frequent reference to my personal history and that of my co-workers.

My text says: "The world passeth away, and the lust thereof."

The word *world* has a great variety of meanings. I will select a few of these by way of elucidating my text. Webster defines the word thus: "The earth and surrounding heavens, the system of created things." This language suggests the material universe, with sunlit skies, heaven's vault all ablaze with chandeliers of fire, bouquets of stars set in God's own vases—the earth, with her orchards of trees, her gardens of flowers, her gurgling fountains, her lakes and seas, her rivers and rivulets, and her mountains and vales. What a beautiful universe! But upon all these beautiful things of God's creation we see these graphic words, *passing away*, and in them we see mirrored our own destiny. The apostle says: "They shall perish;" but when we think of him who created them, we feel an overpowering sense of his eternity.

Again, the word *world* means: "The inhabitants of the earth; the human race." Those that have made the longevity of human life a study, claim that the inhabitants of the earth nearly pass away entirely every seventy years. Life

insurance companies will hardly accept a risk after fifty years of age, so transient is human life. For the same reason, few engage in any new business, or enter upon any new enterprise, after fifty years of age. That this law dominates, the pages of history furnish innumerable examples. When we look upon its pages, we are constrained to ask, Where now are Egypt, Assyria, the Grecian states, the Roman empire, the kingdoms that Alexander founded, the builders of the pyramids, the inhabitants of Thebes, Nineveh, Babylon and Rome; the hosts that composed the armies of Xerxes, Cyrus, Alexander and Cæsar; the statesmen, the orators, the poets, philosophers and reformers? All, all have vanished, like the fabric of a vision! Here, again, in the passing away of the inhabitants, we have a picture of our own destiny.

And still again, the word *world* means: "Human society." Intellectual, social, religious or ecclesiastical, all forms of human society are transient. School days and college life: how sweet, how delightful! but they are gone from us. The social circle: how brilliant and attractive! but its members have vanished out of sight. The church, with her sacred songs and holy prayers, that we joined in our youth, is in heaven; and the conference, also, of fifty years ago, is no more, for God hath taken it.

At this point, in order to do justice to this occasion, I will be excused if I give, somewhat in detail, my connection with and relations to the church for the last fifty years. I was licensed to preach in my nineteenth year, June 6, 1835, at Hillsborough, Ohio, by Rev. James B. Finley; was received into the Ohio conference, at Springfield, Ohio, August 20, just two months and two weeks after I was licensed to preach. I became a member of the Cincinnati conference by division; a member of the Missouri conference by transfer, and was stationed in St. Louis; after which I served as professor in McKendree College. I was a member of the Kansas and Nebraska conference by transfer, to serve as

president of Baker University, and a member of the Kansas conference by division.

When I joined the Ohio conference, there were, probationers and all, two hundred and thirty-nine members, and, so far as I can ascertain, but seven of them remain to this day. At that time, the conference had such men as Bishops Morris, Hamline and Thompson; Reverends Finley, Walker, Spencer, Eddy, David, Jacob and William Young; Doctors Elliott, Moody, Strickland, Crum, Trimble, Nast, Howard, Poe and Powers. If time would admit, I could mention many more, equally worthy. Bishops Coke, Asbury, Whatcoat and George had passed on to the better world when I joined the conference, and twenty-three of our bishops have passed since. I have been in the ministry half the lifetime of the church. During this time I have been a member of three general conferences, of the Œcumenical Conference held in City Road Chapel, London, and of the centennial conference of the organization of the Methodist Episcopal Church, in the city of Baltimore, Maryland.

This review, to me, is like the cloud which went before the Israelites—the one side bright, the other dark. I feel very much like I was preaching the funeral of my fellow workers, and, in some sense, my own. This is the dark side. But, thank God, there is a bright side! I see, just beyond the river, the crown, the throne, the innumerable company robed in white. Just think of our own conference. On this side the river there only remain Doctors Dennison and Fisher; Brothers Bowman, Shaw, Heath, Taylor and Lawrence. What shall I more say? For time would fail me to tell of the great cloud of witnesses, of worthies that have gone before. Let it suffice to say: "All these died in the faith." Have they vanished away forever? Let my text give the answer: "He that doeth the will of God abideth forever."

These noble, heroic men to whom I have been referring gave evidence in life that they did the will of God, and al-

though they are gone from us on earth, they abide. Herein is the beauty of the religion of Christ: First, probation, then reward; labor, then rest; battle, then victory; cross, then crown. How true that the sufferings of the present time are not to be compared with the glory that shall be revealed in us! When we can say with the Saviour, "Not my will, but thine be done," the separation is removed, and the soul becomes one with God, so that it cannot perish, but must have everlasting life. Thus united to Christ, they become the children of faith, faith being an essential element of their life. They feel it as the unfledged eagle feels the growing power of his flight, before he leaps from the rocky cliff upon the invisible air on which without fear he trusts himself. These holy men had such an unmistakable consciousness of faith, that they met all the responsibilities of ministerial life, walked through the valley and shadow of death, feared no evil, seized on immortality, and won eternal life. They abide forever.

By virtue of their mysterious union with Christ, they were also children of hope. They both desired and expected that every promise of God's word would be fulfilled. St. John, speaking to such, says: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is; and every man that *hath this hope in him* purifieth himself, even as he is pure." Hope hath wings, and nothing stays its flight. The eagle's flight may be stayed; he may reach an atmospheric point beyond which he cannot go. At that point he hangs, poised in mid-heaven; but hope towers upward, skyward, heavenward, on and on, from one mountain peak of God's promises to another, from one bright world to another, from one height of glory to another, from one fulfilled promise to another, and so on forever. Through this glorious union with Christ they abode in love, therefore they abide in God. "Love never faileth,"

and the apostle triumphantly adds, "Now abideth faith, hope, love, these three, but the greatest of these is love." The soul permeated with love has eternal life.

In conclusion: I know of no greater honor, no greater dignity and no greater privilege than to be a minister of Jesus Christ, to possess these spiritually-eternal qualities and spend a life time in propagating them. The tallest angel might well feel himself honored to preach the everlasting gospel. God's own Son preferred preaching rather than a throne in heaven, yet God confers this honor on men. This honor no man taketh to him, and no man nor church can confer it. God alone can bestow it. The God-called minister does not seek the honor that comes from man, but that which comes from God. If God means to have a man in this holy work, he will know where to find him and how to call him. Jesus baptizes with the Holy Ghost and *fire*. We cannot mistake fire, and it is a baptism of fire with which God anoints his holy ones. When God puts this unquenchable fire in a man's heart, he is called of God to preach. This fire cannot be quenched by a poor and humble appointment, by scanty pay and rough usage. It only burns the brighter, for its possessor will endure, seeing him who is invisible. Such men planted and built up the church, and only because of such have we had a church. If we are true ministers, we are not only in the apostolic succession, but in the succession of those whose souls were all on fire, and who bore God's messages to a sinful world without asking any questions. Brethren, be sure you are called of God; then the promise is: "I am with you alway, even unto the end of the world." Every impediment and obstacle vanish away before the called of God. He says: "Here am I, send me." Such men are real heroes, moral martyrs, prepared for any work, if it is God's work, and souls can be saved. They are set for the moral conquest of the world.

My chief ambition has been to be in some measure like

Christ, to be an humble minister, and to be counted a co-worker with such men as those with whom I have been associated in the holy ministry. I desire here to express my gratitude to God that he so mercifully and graciously honored and exalted me by calling and sparing unworthy me so many years to preach the gospel. It now only remains for me to say, in the language of St. Paul: "I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."



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SAUL OF TARSUS A WITNESS FOR THE GOSPELS.

BY REV. J. A. LIPPINCOTT, D. D., LL. D.

A sermon preached in the First Methodist Episcopal Church, Topeka, Kansas, Sunday morning, October 13, 1889.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Peter 1: 16-21.)

The historical books of the New Testament, which we call the gospels, are supported by a mass of testimony, both internal and external, which is simply overwhelming. There is but one reason (there *can* be but one) why they are not universally accepted as authentic and genuine histories—they record events which claim to be supernatural. The evangelist historians gravely, and with the utmost apparent sincerity, record miracles performed by our Lord, and, moreover, they represent themselves as eye witnesses of these events. The supernatural in the Gospels, however, does not consist alone in miracle working. In part, at least, it inheres in the very life of Christ. He is the fulfillment of inspired prophecy. These prophecies of the Jewish scriptures concerning the Messiah, written many generations before his advent, are believed by the evangelists to have been singularly fulfilled, in general

and specifically, in the private and the public life of Christ—in his birth, in his death, in his teaching, and in the mighty works which he wrought.

In the first three verses of our text there seems to be a representation of the miraculous in the life of Christ; in the three verses following it is stated that the life of our Saviour, as thus presented, makes more sure the word of prophecy* which was anciently delivered concerning him. Now, the writer of the text declares that he and his associates, the apostles of our Lord, in preaching this gospel of Christ, have presented a narrative of his life and teachings, worthy of all credence. It may be that St. Peter intends nothing more than the simple statement, "We have not followed cunningly devised fables." I incline, however, to the opinion that he boldly challenges the pagan world to a comparison of the mythologies of heathendom with the simple narratives of the gospels. No Christian need for one moment shrink from such comparison.

The gospel story may be presented in brief outline as follows:

First, The miraculous birth of the Christ.

Secondly, His childhood, wrapped for the most part in obscurity. This in itself throws a certain air of truthfulness over the narratives, for no *inventor* of the story would have thrown away such an opportunity for recording portents and prodigies.† Four times only, Christ appears in the accepted Gospels before entering upon his public life—once in receiving the adoration of the wise men, again in receiving the rite of circumcision, once more in the flight to Egypt and the return, and lastly in the discussion, at twelve years of age, with the Jewish doctors in the temple.

Thirdly, He is baptized at thirty years of age, "to fulfill all the law and the prophets," and enters upon his ministry

* Compare the revised version.

† See the apocryphal gospels everywhere.

with the miraculous sanction of the Voice and the descending Spirit.

Fourthly, He addresses himself to his life work. We have before us in the Gospels his teachings and his miracles, all of them delicate, chaste, and in absolute harmony with the great mission which he came to fulfill—to be a Saviour to his people.

Fifthly, He suffers betrayal and arrest, a humiliating trial, an unjust condemnation, crucifixion.

Sixthly, He is dead and buried.

Seventhly, He rises the third day, is frequently seen by his disciples, and is then parted from them and taken up into heaven.

Again, in the very presence of his enemies, in the sacred city itself, these disciples boldly and persistently preach the gospel of the risen Christ, and declare that he who was crucified by cruel hands has broken the power of death, and triumphed over the grave.

Finally, it is proclaimed that all the chief events in the life of this wonderful man are in fulfillment of prophecies delivered hundreds of years before, and recorded in the Jewish Scriptures.

The sources of information from which we derive this story of the gospel are the four books of the New Testament, known as Matthew, Mark, Luke and John. These are *memorabilia*, or biographies of our Lord. They were written by the four men whose names they bear. Each of these gospel historians wrote independently of the others. The books were composed at different times, and each with a distinct purpose in view. The writers are thus independent witnesses of the things recorded.

Two of these men, the first and the last, were of the original disciples—the twelve—afterwards called apostles. They were with our Lord from the beginning to the end of his ministry, and enjoyed unusual facilities for knowing him

and his teachings. The other two, Mark and Luke, were disciples in a wider sense. They were among the earliest followers of our Lord (Mark almost certainly in His lifetime), but they were not numbered among the apostles. They were intimately associated with the earliest company of believers, so that they were in position, at least, to verify every statement in their narratives by appeals to those who were eye witnesses.

We raise the general inquiry now, *whether this gospel story is credible.*

In answering this question, there are several distinct lines of argument that *might* be taken. We might rest our proof upon the *omnipotence* of God. There is nothing recorded in the Gospels, however it may be considered as supernatural, but that lies far within the range of the *power* of the Almighty. Again, the *probability*, if not the *necessity*, of *some* scheme of salvation might be shown by a reference to the need of humanity, and the divine clemency. Again, it might be shown that the gospel of Christ is but the culmination of a series of events in the world's history preparatory to it, and so ordered as to furnish a complete and unbroken development from embryonic beginnings to the full maturity, which appears in the teaching and in the life of Christ. This *evolution* of the gospel is strikingly presented along at least three distinct lines—Jewish *history*, the Jewish *ritualism*, and the prophetic *teachings*. The perpetuity of the gospel influence in the world furnishes a further remarkable line of argument for the truthfulness of the gospel records. For two thousand years the gospel of Christ has been preached, with the most marvelous effect. It has largely shaped the current of the world's history. It has molded modern civilization, if it has not in fact made that civilization possible. Now it needs no demonstration that untruth cannot be the bearer, through such long lines of history, of a freightage so precious and helpful to humanity as has been the gospel of Christ.

It is the present purpose, however, to take up none of these possible lines of argument, but to ask your attention to a discussion of the old question, whether we are justified in accepting the testimony of these four witnesses – Matthew, Mark, Luke and John. To answer this inquiry affirmatively will require the establishment of the following propositions:

1. *These books are genuine and authentic.* They were written by the men whose names they bear, they come to us substantially as they left the hands of their authors, representing with substantial accuracy the events whose history they profess to give.

2. *The writers of the books were eye witnesses of the events recorded.* Moreover, they were men of ordinary intelligence and honesty. They are therefore competent and unimpeachable witnesses.

3. *These events in the life of Christ* are accomplished in substantial fulfillment of prophecies of the Scriptures of the Old Testament, recorded centuries before the occurrences.

Perhaps another proposition should be added, as follows:

4. *The events themselves are not such as may not be established by human testimony.*

To this last proposition we will first turn our attention. Whether a certain historical event really took place or not, is simply a matter of testimony. If there be antecedent improbability, the amount or character of the testimony required to establish it is thereby increased. No amount of testimony, however, is sufficient to establish as true a proposition which contradicts demonstrable or axiomatic truth. Now, suppose it is reported that in a certain place, infrequently visited by civilized men, it is found that the sum of the three angles of a plane triangle is something else than two right angles; or suppose it is represented that two straight lines inclose a space, or that the difference between eight and five is something else than three. Statements like these are such that the human reason rebels against them.

It is impossible to entertain them. No amount of testimony avails to change the attitude of the mind towards them. Now, the events recorded in the Gospels are not of such character.

On the other hand, we are willing to admit that events like many of those recorded in the Gospels lie outside the usual range of human experience. Let it be observed, however, that such admitted fact does not necessarily prove the narratives false; it *may* serve to show the narrow range of human experience.

A story, often told, but applicable here, will serve to illustrate my meaning:

A traveler, who had seen much of the world, was invited to relate his experiences, in the presence of a sovereign in southern India. His rehearsal of the observations which he had made of men and countries, strangely differing from each other, were received with entire credulity, and with evident delight, until he told his royal auditor that in northern latitudes, at certain seasons of the year, he had seen rivers and lakes so singularly affected by the cold, that men and beasts could walk upon the surface. This was too much for a dweller in the torrid zone to believe. All the wonderful stories heretofore told by the traveler had been accredited, but that it could be possible, under any circumstances, to walk upon the surface of water—that could not possibly be believed. It ran counter to all experience. The traveler was dismissed with discredit. We know, however—we who have experienced the rigor of winter—that the story is easily credible, and that the contemptuous dismissal of the traveler proves, not the untruth of his narrative, but the limited range of experience and observation on the part of his royal auditor.

Of a like character is the reported story of a company of men, who in ancient times sailed so far south along the eastern coast of Africa that their shadows were thrown *southward*. They were not believed by their cotemporaries, none

of whom had seen such a phenomenon; yet we, with a wider range of observation, know that such a thing is possible. Moreover, we have no trouble in assuring ourselves that these mariners really did sail to the southward of the equator.

We may pause a moment to say, that the ignorance of men of the world regarding experiences of religious life in no sense disproves them. The range of their observation lies in the opposite direction. Their experience has been wholly in the lower latitudes. It is competent for such a one to say, "I have never had such an experience;" but when a credible witness says that he has himself made observation in the higher latitudes, and that he has personal knowledge of such religious experiences, his testimony is to be received.

Another thought bearing upon this topic should receive attention. There are phenomena in the natural world which are essentially miraculous. *Life* cannot be accounted for without resort to the supernatural. The most insignificant forms of vegetable life defy all efforts at analysis and explanation. Much more is it impossible to account for some of the less usual manifestations of life. Strike an axe into the trunk of a vigorous-growing tree. An ugly, gaping wound is made. Observe what takes place. Such latent powers were never suspected to be present. All *a priori* reasoning would have gone astray here. The separated parts of the wound are quickly joined together by the deposition between them of the circulating sap. This hardens by evaporation or coagulation, and forms the basis of the cure. Through it a new woody fiber is weaved, and over it all a new bark is formed. A wonderful cure is effected. An analogous process takes place when the human flesh is lacerated. No one, under ordinary circumstances, could know that there is planted in the various forms of animal and vegetable life a curative principle that will heal a wound thus made; yet it is true. This restoring power is not ordinarily in view. It first appears when there is occasion for it. From the standpoint of the *ordinary* course of nature, this is a *miracle*.

With these examples before us, who will venture to say, when we point to that rugged hill on whose summit Jesus bowed his head in death, or to the new tomb where loving hands gave him hasty burial, that just here is not found the cure for the cruel wound which sin has made?

But we return to our first and second propositions.

In the first place we say, that *these four books are genuine.*

Secondly, *the authors of the books are competent and unimpeachable witnesses to the things which they relate.*

It is my purpose to depart this morning from the beaten highway of demonstration by which it has been sought to establish these propositions, and to prove them by another appeal, less laborious, perhaps, but none the less satisfactory. Before entering upon this argument, however, I wish to say that they have been triumphantly demonstrated in the field of historical criticism. The coarse and vulgar utterances of such opposers of Christianity as Voltaire and Paine are happily long since discontinued. Industrious research and scholarly criticism have taken their place. As a result, these propositions, and others of a like import or bearing upon the same general topics, have been thoroughly established—established even to the satisfaction of adverse critics. The following statements may stand as illustrating my meaning: (1) It is universally agreed among candid critics, adverse as well as friendly, that the writers of these books were good, honest, true, intelligent men. (2) In a historical sense, the miracles themselves are proven. Renan accepts them. It is true he puts his own construction upon them, and this is adverse to evangelical Christianity, but he is compelled by the mass of evidence to receive them as historically true. (3) So complete has been the triumph of these gospel histories in the long contest that has been waged about their historical trustworthiness and accuracy, that we may almost say to-day that they stand before us intact. Indeed, if from their record were expunged every sentence, phrase or word concerning

which there is serious doubt, historically considered, whether by friend or by foe, the Gospels would remain practically as they are to-day. The ordinary reader would scarcely detect the slight changes thus made.

The studies necessary even to follow these criticisms are tedious and difficult. A moment's consideration will make this clear. There are various readings of Shakespeare's plays. Let the task be set of restoring the text to its original form. There must be a careful and critical reading of all extant editions. In addition, there must be instituted a wide course of reading covering the literature of the whole period since the plays were composed. Every quotation from Shakespeare, in whatever language, must be examined and compared with the text. Shakespeare's personal history, his character, his educational or other advantages or disadvantages, his relations with the men of his times, his methods of work, his peculiarities of mind, person, character, expression—all these must receive the most patient attention and the most critical consideration. The haunts of his earlier and of his later life must be visited and studied. If any relic remains—book, manuscript, clothing, coin—whatever it may be that can possibly throw the least ray of light upon the great dramatist in any phase of his life or of his work, it must be subjected to the minutest inspection. This might well grow to the proportions of a life work. Yet Shakespeare lived but three hundred years ago. He thought and wrote in the language in which we were born. The scenes with which he was familiar may readily be visited. He knew the great traits of character which have made Englishmen what they are to-day. The literature which was within his reach is readily obtained by us.

How different the state of the case before us. The Gospels were written nearly two thousand years ago. They were written in a language very different from that which we use—a language which has long since ceased to be a liv-

ing tongue. The mode of thought in that long-ago period evidently differed vastly from our own. We can only know from minute and careful study the manners and customs of the people among whom these records were made. So scanty is the material at hand in these difficult studies, that the finding of a single coin unknown before is a matter of universal interest among historical students, and the discovery of an early manuscript, however unimportant in itself, creates the intensest interest throughout the literary world. It is almost, or quite, an impossibility to restore adequately a historical epoch long gone by. A minute portion of it may be fairly enough contemplated, as one may view a small section of a landscape through a pin hole made in a card; but to *know* an entire epoch, the relation of part to part and of each part to the whole—this can only be approximated, and even when guarded with the greatest care, the approximation will doubtless vary greatly from the absolutely accurate. Yet this is the task which the critic must set himself to accomplish, who would enter upon a historical proof or disproof of the truthfulness of the Gospels. More difficult still is a similar study of the Scriptures of the Old Testament. At a time when the Gospels were written, the greatest of these writings were a thousand years old. A space of three milleniums separates us from the times in which the earliest Scriptures were composed. Let it be required now, that these sacred writings be also examined in the light of modern scholarship and criticism. No single scholar can master so great a task. That which has been brought to a conclusion is the work of many generations of patient toilers. In popular discourse, it is possible to give only a few of the results of the great work thus accomplished. We can say, and all may believe, that the sacred Scriptures have been singularly vindicated by modern scholarship. But how singularly helpful it would be to the critic, as well as the unlearned, if we could have the word of an eminent scholar and astute critic, who had a living and

vernacular acquaintance with the language of the men who wrote the Gospels, with the manners and customs and with the modes of thought of those for whom they were written. Would that David Hume or Edward Gibbon could have lived in those early times! O, if Strauss or Renan could have gathered up the evidences of Christianity in the very times of the first promulgation of the Gospels! If they could have cross-questioned these witnesses; if, instead of deciphering indistinct manuscripts and well-worn coins, they could have visited Jerusalem itself, and examined the sacred writings so jealously preserved there before the great destruction of the city; if they could have talked face to face with the disciples and with the enemies of our Lord; and if, then, out of this investigation they could have been convinced of the truth of the gospel story, with what confidence we would have followed their lead!

Such a witness we have in Saul of Tarsus. He was a Jew, born of the purest Hebrew stock, native of a Syrian town, a man of remarkable intellectual endowments, of burning zeal, of untiring energy, of indomitable will. In his early manhood, probably before the crucifixion, he came to Jerusalem to complete his studies in the school of Gamaliel. He appears first in authentic history as the young man at whose feet those who stoned Stephen, the first martyr, threw down their garments. We can but wish that a few more sentences might have been recorded relating to the early life of Saul of Tarsus. Was he present among those "of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen?"* Was he one of those who "were not able to resist the wisdom and the spirit by which he spake?"† His synagogue of Cilicia was represented in that most remarkable debate. Was Saul of Tarsus discomfited by the

* Acts 6:9.

† Acts 6:10.

brilliant and inspired Stephen? This great argument was founded upon the palpable teachings of the Hebrew Scriptures concerning the Christ. It was unanswerable. It became the model for the subsequent preaching of the great apostle to the gentiles. Did he learn it of Stephen? Was this the "wisdom and the Spirit" which *he* could not resist? That he was on the ground cannot be questioned; for when Stephen was arrested and brought to the council, Saul of Tarsus heard his great defense. Stephen was cast out of the city and stoned, "and the witnesses laid down their clothes at a young man's feet, whose name was Saul."*

After the martyrdom of Stephen, Saul continued the work he had already done by a fierce persecution of the infant church. He breathed out threatenings and slaughter; he haled men and women, and committed them to prison; he obtained "letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."† On the way, a great light shone about him, and he fell prostrate to the ground, and heard a voice which he knew to be that of the Lord.‡ Saul of Tarsus became a disciple from that hour, and joined himself to the church which he had persecuted.

The case before us is one of peculiar and thrilling interest. Saul of Tarsus seems to have leaped by a sudden bound from extreme hostility to discipleship. There is no sign anywhere in the narrative of any gradual weakening of the intensity of his feeling of hostility towards the new sect or his settled determination to destroy what he considered a fatal heresy. That such a profound change cannot instantaneously have place in the human mind, unless the character be extremely vacillating, needs no demonstration. It seems almost certain, even without direct proof of the fact, that Stephen's

* Acts 7 : 58.

† Acts 9 : 2.

Acts 9 : 3, 4, 5, 6.

argument remained unanswered in Saul's mind. An analysis of the case will at least make this seem probable.

There is no doubt of the radical and instantaneous *conversion* of Saul of Tarsus. In a moment all the current of his thought and of his life was changed. He enters at once upon a new relation towards God and towards the gospel. He is a new man in Christ Jesus.

His *conviction* is equally clear. The narrative leaves no room for cavil or doubt. "*Trembling and astonished*," he asks at once, "Lord, what wilt thou have me to do?" Now, *conviction*, in the theological sense of the word, differs greatly from that act or state of mind in which a belief has been established by a logical process. The former includes the latter, but it adds to it the mighty persuasion of the Spirit of God. He sets demonstrated truth in striking and overpowering light before the soul. In this sense Saul of Tarsus was *convicted* when the great light fell upon him in the highway to Damascus. But it was *the truth*, known and *felt* to be such, which overpowered him—the truth forced upon his attention by the present Spirit of God. I cannot imagine how *conviction* in this sense can come upon a man who is not so far *convinced* logically as to enable him to feel the power of the truth which is presented. So I believe that Saul of Tarsus was logically convinced of the truth of the gospel. A man of the firmness of character of Saul of Tarsus will not easily yield. He will strenuously and honestly hold to his opinions until forced to relinquish them. The process may be long, the resistance determined, but at last truth must conquer. An embankment is thrown across a living stream. A body of water is accumulated behind it. Gradually the weight of the flood is augmented, but the embankment holds. Higher and yet higher the water rises, until at last the pressure of the flood reaches the critical point where the strength of the dam is balanced. Now an insignificant addition, an accident, the formation of a trifling cre-

vasse, may cause the barrier to be swept away. The weight of the water was increased through a long period by insensible additions, but the obstruction is swept away in a moment. So, it seems to me, it was with Saul of Tarsus. He had never, to his own complete satisfaction, answered the argument of Stephen. His stubborn will refused assent to a course of reasoning that would at once have swept away the opposition of a man of less heroic mold. As time went on, the pressure was increased by the fact that he could not make satisfactory reply. Finally the crisis came. He was approaching the old city Damascus, with undiminished hatred in his heart, but doubtless perplexed and ill at ease. The equilibrium is reached. The tension is great. The will still holds. The truth still presses hard upon it. Then comes the vision. The Lord speaks. He knows his voice. The obstruction gives way. The impetuous will is overcome. Saul of Tarsus yields. Stephen's argument at last triumphs. The great persecutor is convinced of the truth of the gospel story.

Let us see how strong a case this makes for us.

1. Saul of Tarsus was well qualified to judge concerning the merits of such a case as that now in hand. He was a man of surprising intellectual endowment. He it was who wrote the epistle to the Romans, called, sometimes, the constitution of the Christian church. I believe it may be successfully maintained, that no single production has ever been penned (with the exception only of the Gospels), which has made so profound and lasting an impression upon humanity. No attempt has been made to construct a system of theology during the last two thousand years but that it has been sought to lay its foundations in this masterpiece of Saul of Tarsus. Furthermore, he was thoroughly educated. Tarsus, in Saul's time was no mean city, and its schools had gained a wide renown. As it has been already stated, he came in early life to Jerusalem, that he might complete his education in the school

of Gamaliel, the greatest Hebrew teacher of his day. It is, perhaps, needless to add that Gamaliel's great pupil became thoroughly well acquainted with the literature of the ancient Hebrews. He knew thoroughly their prophecies and knew the interpretations that had been put upon them by the great doctors of the law. So far then as regards intellectual endowments and the ripe culture of the schools, Saul of Tarsus was well qualified to be our critic and guide in the great question which is before us.

2. He was exceptionally well placed. He lived in Jerusalem in the exciting times which immediately followed the crucifixion of our Lord. The great actors in that tragedy were yet living. The passions which were so deeply stirred by it were not yet subsided. He knew personally the enemies of our Lord. He was acquainted with the mad rabble which made the narrow streets of the old city ring with the cry, "Crucify him! Crucify him!" He knew the leaders who paid money to the soldiers to say that the disciples came by night and stole him away while they slept—or he knew and could prove that the story was a base fabrication. He knew all about the three hours of darkness at mid-day, or could easily prove that there had been no such wonderful phenomenon. He knew all about the governor's seal, and could have been acquainted personally (if he was not) with the Roman guard placed at the sacred tomb.

On the other hand, he knew the disciples and friends of our Lord. Mark, the second of the evangelists, was Paul's traveling companion in his first missionary journey. Luke, the third evangelist, was his companion in the second missionary journey, and also in his voyage to Rome, after he had appealed to Cæsar. Late in life he refers to these two men in affectionate terms, in his second letter to Timothy: "Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry."*

* Timothy 4: 11.

There is absolute proof* that he knew Peter and John and James, and we know, almost positively, that he was acquainted with the other apostles.† He could, with little expenditure of time and trouble have made the acquaintance of Lazarus and his sisters, who lived within easy reach of Jerusalem. He probably knew Mary, the mother of Jesus, whose home was with John, the fourth evangelist. If not, he *could* have known her, and could have learned from her own lips the story of her wonderful Son. It was thus possible for Saul of Tarsus to have applied every test known among jurists and critics by which to discredit or establish the trustworthiness of the chief witnesses to the story of the gospel.

3. It has already been stated that he was personally hostile to the new religion. The records of infidelity will be searched in vain for a more determined opposition, for an intenser hatred of everything that bears the Christian name.

Such is the case which we have to present. Saul of Tarsus, expert witness called by the prosecution against Christianity, is himself convinced of its truth. The whole current of his life, up to about the age of twenty-eight years, is Jewish, and in consequence intensely hostile to the new religion; yet he himself becomes a disciple and a preacher of the faith which he formerly persecuted. He is convinced in spite of his prejudice—and the prejudice of a Jew is no inconsiderable obstacle to overcome. It may also be borne in mind, that he was convinced against his own worldly interests; against the tendencies of his education, whether in Tarsus or in Jerusalem. He was convinced against his own will.

But let us formally set our case before this great witness. What does Saul of Tarsus say to our first proposition? Are these books genuine? We may ask the question in another form, but in such sense as logically to include this: Shall we accept as historically true the statements that are made

* Gal. 2:9.

† Acts 15:2-12.

regarding the miracles of Christ? To that greatest of all miracles, the resurrection of Jesus Christ, Saul of Tarsus gives the most emphatic testimony: "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."*

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures."†

Again, let us appeal to our witness. Are these men, Matthew, Mark, Luke, John, the writers of the four Gospels, good men and true? Are their narratives worthy of credence? No direct answer is needed. To this very company of believers Saul joined himself from the first, and maintained towards them a relation of intimate friendship to the end. His reference to Luke and Mark, two of these evangelists, in the closing sentences of his second letter to Timothy (already quoted), is touching in the extreme. The hero is nearing his martyrdom. He has long been a prisoner in Rome, but now the rigor of his imprisonment is greatly increased. It has become dangerous to show him friendship. Demas, having loved this present world, forsook him. So, also, Crescens and Titus withdrew from a too dangerous relationship with the doomed captive, and sought, or at least found, safety in some mission—the one to Galatia, the other to Dalmatia. "Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry."‡

Once more, let us ask, Are the Scriptures of the Old Testament fulfilled in the life of Jesus Christ? But why should we ask? This was the burden of St. Paul's preaching. He went into the synagogues of the Jews everywhere, and "rea-

* Rom. 8:34.

† I Cor. 15:3, 4.

‡ II Tim. 4:11.

soned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."*

It is maintained in these days that the antecedent improbability of miracles is so great that no amount or character of human testimony is sufficient to overcome it. Has our critic and guide fully considered this question? Oh, yes; for it is no new doctrine. It was held by a sect of no little strength and importance in St. Paul's time. Fortunately, we have his opinion on record in his address before Felix (Acts 26:8): "Why should it be thought a thing incredible with you, that God should raise the dead?"

Our propositions are abundantly established. Here we might rest our case; yet there is one thought more which ought to have expression: Saul of Tarsus was a man of remarkable consistency of character and stability of will. If it could be shown that he was easily influenced by his surroundings, that he was vacillating and unstable in character, it would add but little to the strength of the cause of the gospel to call him as a witness. But, notoriously, this was not the case.

One of the marked characteristics of the great apostle to the gentiles was his singular tenacity of purpose. With all the ardor of an enthusiast, yet with the sustained determination of a heroic character, he gave his life to the building up of the faith of the Lord Jesus Christ. For the space of thirty years, in the face of all possible opposition, he preached the gospel. He was persecuted, he was driven from city to city, he was beaten with stripes, he was cast out as dead, yet he never hesitated or wavered. Everywhere and in every presence he failed not to proclaim the great salvation made available by the death and resurrection of Jesus.

* Acts 17:2, 3.

But let us quote his own stirring words: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."*

Thus this great man went everywhere bearing with him the simple truth of the gospel. Did he weary of the service? We appeal again to himself: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."†

One question more: Did Saul of Tarsus hold fast this faith to the end? Let his own words again make reply to our inquiry. The monster Nero sits upon the imperial throne. Paul is in Rome a prisoner for the sake of this very gospel. He writes from under the shadow of his own martyrdom: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."‡

* II Cor. xi : 24-27.

† Acts 20 : 24.

‡ II Tim. 4 : 6-8.

THE BAPTISM OF THE HOLY GHOST.

BY J. D. BOTKIN, OF THE SOUTHWEST KANSAS CONFERENCE.

"And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." (Acts 2:4.)

Apollos once conducted in Ephesus what some nineteenth-century people would call a very successful revival meeting. He was "an eloquent man and mighty in the Scriptures," and it is said that "he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ."

After Apollos came Paul, that typical New Testament revivalist, who said unto these disciples, "Have ye received the Holy Ghost since ye believed?" And they said unto him, 'We have not so much as heard whether there be any Holy Ghost.' And he said unto them, 'Unto what, then, were ye baptized?' And they said, 'Unto John's baptism.' After proper instructions, "they were baptized in the name of the Lord Jesus." Thus Paul ignored John's baptism, and led these Ephesian Christians to accept Christian baptism, after which he laid his hands upon them, and "the Holy Ghost came on them, and they spake with tongues and prophesied."

So much time and thought are given by the modern pulpit to questions of minor importance, and so meager and vague are its lessons about the third person in the Godhead, to whom is committed the work of applying the benefits of the atonement in the salvation of men, that many professing Christians of this age, like the Ephesians, "have not so much as heard whether there be any Holy Ghost," or, which is the same in effect, they have no proper knowledge of him or his work. It is held by some that there is no Spirit separate and distinct from the Word. Others teach that the Spirit is an in-

definable influence that comes upon the people at times, filling them with joyous emotions. Both of these theories are out of harmony with the Bible, which teaches the personality and divinity of the Holy Ghost.

In the fourteenth, fifteenth and sixteenth chapters of John, Jesus uses the terms "Comforter," "Holy Ghost," and "Spirit of Truth," interchangeably. This same person is spoken of in other passages of Scripture as "the Spirit," "the Spirit of Christ," "the Spirit of God," and "the Holy Spirit." In the chapters just cited, our Lord employs the personal pronouns "he," "him" and "his," in alluding to the Comforter. This is the rule throughout the New Testament, except in the eighth chapter of Romans, where the neuter form "itself" is twice employed. But this error is corrected in the revised version by the use of "himself."

Various acts are ascribed to the Holy Spirit that belong only to a person, such as "abide," "teach," "lead," "helpeth our infirmities," "maketh intercession," "reproves the world," etc. It is, therefore, as improper and unscriptural to use the pronoun "it" in referring to the Holy Spirit as it would be in speaking of the Lord Jesus Christ.

Attributes that belong only to Deity are ascribed to the Holy Spirit, thus establishing his divinity. "For the Spirit searcheth all things, yea, the deep things of God. . . . The things of God knoweth no man, but the Spirit of God." Only omniscience can search the deep things of God and know them. But this power belongs to the Spirit. His omnipresence is taught in the fact that all Christians are the temples of the Holy Ghost, and that he abides with God's people everywhere. "And the angel answered and said unto her: 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee,'" is one of the many passages that set forth the omnipotence of the Spirit. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God," clearly teaches the eternity of the Holy Ghost.

This divine Person filled the one hundred and twenty men and women with his presence on the day of Pentecost, and they spake as he gave them utterance.

This Pentecostal occurrence was the fulfillment of the prediction of John Baptist: "But he that cometh after me is mightier than I, . . . he shall baptize you with the Holy Ghost and with fire;" also of Christ's prediction, uttered ten days before this Pentecost: "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." It was also the fulfillment of Joel's prophecy, uttered eight hundred years before: "It shall come to pass, afterward, that I will pour out my Spirit upon all flesh." For be it remembered that Peter, speaking "as the Spirit gave him utterance," in reply to the mocking accusation that "these men are full of new wine," said; "These are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: 'And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh.'"

Please note that what John Baptist and our Lord called the baptism of the Spirit, Joel and Peter called the "pouring out" of the Spirit. In his sermon on this occasion, Peter also said: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he (Jesus) hath shed forth this, which ye now see and hear."

Hence, it appears that the only baptism ever administered by the head of the church; the only baptism which can possibly touch and affect our moral natures; the only real baptism, (of which all others can only be symbols,) was and is administered by "pouring" or "shedding forth." And I frankly say that had I been with John Baptist when he predicted that "He that is mightier than I shall baptize you with the Holy Ghost and with fire," or among the Ephesians when Paul instructed them concerning those higher and

richer things, I should have promptly announced my preference for this baptism administered by our Lord, even though it were administered by effusion.

It should be remembered that while God promised to "pour out his Spirit upon all flesh"—upon the world, to "reprove it of sin, of righteousness and of judgment," upon the penitent sinner, so that he may be "born again"—only his sons and daughters, persons who have been previously converted, are to be "filled with the Holy Ghost and speak with other tongues as the spirit gives them utterance." In other words, only Christians may, under the promise, pray for and expect the baptism of the Holy Ghost.

It is affirmed by some devout people that this mighty baptism was promised and given only to the Apostles and primitive Christians, and that we, in these latter days, may not look for it. It is claimed, for instance, that should a sound come from heaven, as on the day of Pentecost, and fill a house occupied by a modern audience, and should the "cloven tongues, like as of fire" sit on the heads of the people assembled for worship now, as they sat on the heads of those assembled in that upper chamber, all would take fright and leave the place. We do not plead for the sound or the cloven tongues, neither of which phenomena constituted any part of the "promise of the Father." We only plead for the baptism of the Holy Ghost which has been promised through Joel and John Baptist and Peter and our Lord. It was proper that the coming of the Paraclete should be heralded by the sound from heaven, and that the likeness of fire, which had always been the symbol of the divine presence, should abide on these disciples on this occasion, that the Jews might thereby be taught that God had ceased to dwell in temples of wood or stone, and that, in the person of the Holy Ghost, he had taken up his abode in men and women. "Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you?"

But, again, it is said that should the Holy Ghost come upon a modern assembly, accompanied by all the signs and wonders mentioned by Joel and Peter, the spirit of devotion would give place to the spirit of fear. A careful reading will show that none of the wonders and signs spoken of are to be witnessed *after* the day of Pentecost, nor *on* that day, but *before* that day. Hence we must search the times prior to that day for the fulfillment of this part of the prophecy of Joel. There was a wonder in heaven above when the angel burst out of the sky and announced to the wondering shepherds on the plains of Bethlehem the birth of the world's Redeemer; another when a multitude of the heavenly host appeared with that sacred herald and made night luminous with their presence, and filled the world with their song of gladness; another when Jesus at Jordan was formally inducted into the priestly office. There, God the Father said of God the Son: "This is my beloved Son, in whom I am well pleased." The heavens were opened, and God the Holy Spirit descended like a dove and lighted upon the Son. Another wonder was witnessed when Jesus and three disciples were on a mountain, and he was transfigured before them. His face shone as the sun, and his raiment was white as the light. Heavenly visions burst upon the enraptured disciples. They saw Moses, whose body God had buried in the mountain, and Elijah, who had been translated, soul and body, in a chariot of fire. So, a careful study of the years of the Son of Man will disclose all the things which Joel said should be accomplished "*before* that great and notable day of the Lord come."

Once more: it is said that the day of miracles is past, and therefore we may not expect the baptism of the Spirit as given to the church at Pentecost.

The assumption here is, that the enduement of power which followed the mighty baptism was given for the purpose of working miracles. This is only an assumption. In his valedictory, Jesus said: "Ye shall receive power, after that

the Holy Ghost has come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." So the church of Jesus Christ is to receive power, not to work miracles, but to witness for him in all the earth. While "they were all (one hundred and twenty men and women) filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance," it is true that only two or three of their number ever afterward worked any miracles, and they but in a few instances. In fact it matters little, comparatively, whether miracles are wrought in this world; whether the sick are healed, and the dying brought back to life; but it is a matter of tremendous importance whether Christ's church shall have power to properly witness for him in all the earth. Hence Jesus said: "Verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father."

This promise is to every one that believeth, and is not limited to the apostolic days. Jesus went to the Father, and, after ten days, shed forth the Holy Ghost upon the disciples who preached in "demonstration of the Spirit and of power," and three thousand people were converted in one day. This was one of the "greater works" than Jesus had ever wrought. The spiritual conquest of human hearts is the work of the church, and it is greater than stilling the tempest, healing the sick, giving sight to the blind and raising the dead.

But the terms of the promise warrant us in claiming the same measure of the Spirit that was given to the church at Pentecost.

Joel said: "It shall come to pass afterward that I will pour out my Spirit upon all flesh." In quoting this prophecy, Peter said: "It shall come to pass in the last days, etc." By what law of interpretation can the apostolic days be cut off from the rest of time and be called "the last days?" According to the best scholarship, "the last days" are "the days

of the Messiah, or the Christian dispensation." In his sermon on this Pentecostal occasion, with Joel's prophecy as his text and "the promise of the Father" as his theme, Peter declared: "For the promise is unto you (the Jews) and to your children, and to all that are afar off (the Gentiles), even as many as the Lord our God shall call." But God has called us, and therefore we are within the purview of the promise of the baptism of the Holy Ghost.

How may we secure this baptism?

Just as the disciples secured it at Pentecost. Jesus had said to them: "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." We are, therefore, to receive the Holy Ghost in answer to "asking," or prayer. Just before his ascension our Lord said to his disciples: "Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." For ten days they waited in prayer. And such a prayer meeting! Some knowledge of it may be gained by a study of the conditions prevailing at its close. "And when the day of Pentecost was fully come, they were all with one accord in one place." A day is "fully come," quite early in the morning. This early hour found the whole church, one hundred and twenty men and women, "in one place," and they were "there with one accord." No divisions or strife now, whatever there may have been in the past. Unity of spirit and faith and purpose and desire characterized the infant church. Forgetful of the world and of personal ease, filled with a consuming passion for spiritual things, and with the promise of their Lord, "Ye shall be baptized with the Holy Ghost not many days hence," thrilling their hearts, these disciples had given themselves up for ten days to a most searching self-examination, had gone down into the dust of self-abnegation, and had reached the point of complete consecration and perfect faith, at which

point Jesus finished their equipment for the highest success in Christian effort by giving them the baptism of the Holy Ghost.

Any church, whose entire membership shall become so hungry and thirsty for this baptism as to rise above all divisions and strife and give themselves wholly to prayer for ten days, beginning with the early morning, will become so charged with spiritual power as to take the entire community for Christ.

That the church of to-day needs this enduement of power, must be apparent to every thoughtful Christian. We have great denominations thoroughly organized and equipped. Great local churches, made up of people of superior brains and moral character, and presided over by pastors of most excellent worth, occupy strategical points throughout the land. Churchly machinery and thought and influence have pushed themselves into all the ramifications of the business, social and intellectual life of Christendom, and yet the spiritual conquest of this world drags slowly and heavily onward.

Lord Jesus, head of the church, breathe on this magnificent machinery, this mighty aggregation of thought-power, this tremendous army of Christians, and say unto them: "Receive ye the Holy Ghost!"

THE MISSIONARY SPIRIT.

BY J. B. FORD, A. M., OF THE SOUTH KANSAS CONFERENCE.

"And he said unto them, Go ye into all the world and preach the gospel to every creature." (Mark 16: 15.)

I affirm that the missionary work, in anything like its present proportion, is peculiar to Christianity. No other religion but this has ever aspired to universal dominion by moral force. That there have been men who, with daring ambition and in the name of religion, have aimed at universal conquest, is not denied. The world has had its Mohammeds. These have attempted to extend their dominion by physical force while fighting under the symbols of religious faith and under the inspiration of a so-called divine commission. But such efforts and enterprises are to be contrasted, not compared, with Christian missions. In the one case we have all the pomp and circumstance of war, with its devastation, ruin and blood—with its crowded prisons, its iron manacles, its forced confessions and recantations; in the other case no cry is heard in the street, there is neither sword nor cannon—nothing of belligerent equipment, nothing, absolutely nothing, but the "foolishness of preaching," a simple proclamation to men that God so loved them as to give his Son to die for them. This, and this alone, is the means to be employed in the moral revolution of the world, according to Christianity.

In presenting this subject, I have but two propositions which I wish to discuss.

I. *A missionary spirit is the peculiar distinction and glory of Christianity.*

Christianity is intolerant of other religions. You may not like the word intolerant. Perhaps it is not just the best word

to describe what I mean, but it is the best I can command. I do not mean to say that Christianity is the friend of persecution, that it is its advocate and supporter, or even that it winks at it. Nay, more, I go further, and say that its principles are opposed to it — it *never* appeals to physical force, and it says sternly to all who persecute in its name: “Ye know not what manner of spirit ye are of.” But what I mean to say is this: By all the motives and influences of moral restraint it declares, “*Thou shalt have no other gods before me.*” It will endure no rival. It will not consent to have a place with the mob in the Pantheon. It declares not only that it will reign, but that none other shall. It offers no compromise with other gods, and it will accept none; hence its commission: “Go ye into all the world and preach the gospel to every creature.”

It is this very feature of Christianity—I mean its aggressive character—that provoked so much hostility and excited so much opposition in the first centuries. Demetrius, the silversmith of Ephesus, expressed the feelings of all idolaters, when he said that by the preaching of Paul “the temple of the great goddess Diana should be despised and her magnificence should be destroyed, whom all Asia and the world worshipeth.”

Had Christianity been content to say, “Let me alone and I will let you alone,” we would never have heard of the ten persecutions. There would never have been a single martyr to the Christian faith. But when its advocates proclaimed so solemnly and so constantly that there was but one true God and one true religion, and that all others were vanity and a lie and would perish, the hoary old superstitions started from their dignified repose and appealed to the powers of the government for the suppression of the new and strange doctrine. Other religions asked but a tolerant civility; Christianity demanded exclusive homage. Here, then, you have a peculiarity of the Christian religion which helps to explain

these efforts in missionary work, which give it such pre-eminence above all other systems.

II. *Another principle peculiar to Christianity, and which fosters and stimulates a missionary spirit, is its benevolence.*

All false religions have incorporated into them, as an essential element, that which was incidental to Judaism, viz., exclusiveness. Religious belief, in these false systems, was entirely a national question. Political considerations supplied the motive and fixed the limit to zeal and effort. Such a thing as a universal conversion to and acceptance of these religions was a conception which never entered the most daring imagination.

The Christian, on the other hand, believes that what he possesses is not only truth but vital truth, which it most deeply concerns every member of our race to know, and his religion requires him to go out into the streets, lanes and highways and compel them to come in. It has a message of glad tidings to every creature in all nature, and the Christian feels that his work is not done till "*The dwellers in the vales and on the rocks shout to each other, and the mountain tops from distant mountains catch the flying joy; till nation after nation catches the strain, and earth rolls the rapturous hosanna round.*"

We speak the sober truth when we say, Christianity comprehends in its purpose nothing less than "putting the Bible into every hut and hovel in Africa and Asia as well as Europe and America, planting churches and sending missionaries into every neighborhood on the banks of the Ganges, the Indus, the Congo and the Amazon, as well as the Mississippi, the Hudson or the Tennessee."

To show you how comprehensive, how radical, that benevolence is which Christianity evinces, I will borrow an illustration. Look around you. You see a beautiful village where peace, plenty, happiness and intelligence reign. Parents love their children; children love and obey their parents.

The village church is filled with devout worshipers each Sabbath. Prohibition reigns supreme, so that nothing that can intoxicate can be found anywhere in the village and does not even pass through it. Such as you see this village—such Christianity proposes to make all villages, cities and hamlets in all lands. What a transforming power it possesses! What other religion has ever pretended to a benevolence so vast and comprehensive in its plans and radical in its work? And, till something like this is claimed for other religions and the claim substantiated, we will assert the immeasurable superiority of Christianity over every other.

But we have referred to this missionary spirit of Christianity that we might compare it with infidelity—no religion—as well as false systems. Infidelity makes its boasts, and they are neither few nor modest. It claims to stand upon the highest intellectual plane; that its friends and advocates are the very highest of the world. It lays special emphasis on the claim of the most enlarged liberality, the most comprehensive charity. In its soul it loathes all creeds and confessions, all restrictions or religious beliefs. It breathes a spiritual atmosphere so expansive and elastic that Moham-medan, pagan and deist can live and thrive in it.

But have we not the clearest proof that this is not the system for the race, that it is lacking in vital power, in the fact that there is no missionary spirit in it, that there is no systematized, organized, expressive effort for its propagation. I ask, is it not a singular fact that deism makes war only at home; that it never goes out of those Christian countries in which it is born to evangelize the nations deistically? True, Paine's "Age of Reason" has been translated perhaps into a dozen languages—it is said to have been found in certain parts of India—but this is not worthy of mention when we speak of what Christianity has done and is doing. *Where is the missionary station of infidelity?* Why do we not see those who claim so much for it as a pure and elevating and

liberal system, denying themselves and going out to those who are wallowing in filth and pollution, preaching to them the glad tidings of their faith, assuring them of the folly of their belief in a supernatural power, and of the senselessness of all sacrifice—that there is no God to be appeased, no sin of which to repent and no future in which to suffer?

The world is waiting for some convincing proof of the excellence and power of unbelief, and she will be incredulous until she sees the test of self-denial and self-sacrifice fairly put and bravely met. We know it is sometimes said by these ethereal philanthropists that “Activity is not to be measured by such a low, base estimate as money.” But money is generally taken to be a just index of the sincerity and strong convictions of those who give it. Men love money as well as most things, “and when they give it,” says a writer on the subject, “we have the best evidence that they appreciate that for which it is given, and, when it is not given, people will believe that the love of those who refuse is not very strong for those things which they profess to admire.” Until unbelief shall furnish the evidence of an unfailing liberality in its support and propagation; until it shall so possess the hearts of those who embrace it that they are willing to give—give their millions; until we shall see the apostles of infidelity leaving their literary retirement, their luxury, leisure and lecture platforms that pay so handsomely, leaving all the attractions of civilization and spending their lives with the ignorant and degraded, their system cannot claim a respectable consideration.

Where is the church building, school house, hospital, asylum of infidelity? What has it to give the world? Nothing, absolutely nothing. What book will it carry in its hand to offer a perishing world? Let infidelity point to one spot of earth that it has benefited. France tried it, but what a dark page in her history it has made! Come, speak! Show us the beneficial results of infidelity! Until

such time as this is done we shall say: "How beauteous upon the mountain are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion: 'Thy God reigneth.'"

We glory in the Christian religion. It is the glory of our age and the glory of the world, and we stake the evidence of its truth upon this single peculiarity: its missionary spirit and transforming power. Accepting these as important truths, what is the imperative duty of the church? The only answer that can be given is: Send the gospel, this message of salvation, as rapidly as possible to all peoples, kindred and tongues that dwell on the face of the earth. Church of the living God, awake, awake! Hear the cry of nations perishing for the want of this salvation!

Never since Pentecost has it been so open to the church to give the gospel to the world as to-day. Less than a century ago the whole pagan and Moslem world was closed. Oh, how earnestly the church prayed then for God to throw wide open every door! The prayer has been answered, and he commands us to "go forward," "preach my gospel to every creature."

Divine power through the gospel is absolutely necessary to the civilization and moral regeneration of the world. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." The world must have and will have the gospel. If we do not give it to them the next generation will, for this "gospel of the kingdom" will be preached to every creature, and "the kingdoms of this world will become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

My faith is ravished with the sight of this world subdued to Christ. We have the promise "that all kings shall fall down before him and all nations call him blessed." We

have the promise that instead of war, injustice and bloodshed, "the righteous shall flourish, and abundance of peace, as long as the moon endureth." Although the present condition of the world is dark, and, from the standpoint of human vision, very unpromising, yet when we take our station upon Mount Calvary and hear the voice of inspiration, there comes to us a vision of the whole world under the power and influence of the gospel and filled with the glory of God. This is to be accomplished by the preaching of the gospel of Jesus Christ. Do we fully comprehend the greatness and grandeur of the mission committed to the church? God calls the church to this work as truly as he called Moses to deliver Israel from Egyptian bondage. The preaching of the cross is the only thing that can save and purify the earth, and God calls us to co-operate with him in this work.

We conclude then —

1. That more than anything else God desires that the whole world shall hear the gospel, because —

(1) It delivers from sin.

(2) It gives the world a Christian civilization.

(3) It gives the hope of eternal life.

2. That what God desires most of us is that we co-operate with him in giving the world this gospel.

Can we conceive of a grander work than to be co-workers with God in saving a world? It is a work worthy the heart and hand of an archangel. "Here am I, send me!"

"Go, compass earth and ocean brave,
Nor shores nor islands shun:
Proclaim the Lord has come to save,
Nor rest till all are won."

PRAYER.

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"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." (Luke 11:9.)

All men who have any religion whatever pray. The Mohammedan prays, the pagan prays, the Christian prays. Even skeptics and scoffers, in times of distress, often pray.

In simple language, prayer means talking to God. As Abraham pleaded with Jehovah not to destroy the cities of the plain, he said: "Behold, now, I have taken it upon me to speak unto the Lord." But when our minds are moved with the spirit of prayer we have not only many things to say, but things of varied character. Prayer is comprehensive and complex, and includes adoration, confession, thanksgiving and petition.

We usually begin our prayers with adoration; with some expression indicative of our sense of God's greatness and glory, of his majesty and power, of his creative power and beneficence, of his holiness and love. We aim, by a contemplation of his worthiness, to come into a frame of mind suitable for an approach to him. In a reverential attitude only can we come into the presence of God.

The thought of God's excellence suggests our own insignificance. The loftier our conception of God, the deeper our sense of our own imperfections and shortcomings. Especially when the thought of God's purity reveals to us the sense of our own guilt, will our prayer be one of confession. The publican in the temple pleaded for mercy because he was a sinner. Isaiah exclaimed: "Woe is me! for I am undone;

because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

Praise and thanksgiving are more common forms of prayer. The nation, the state and the city set apart one day in the year as a day of thanksgiving. Many of our services are called praise services. Our songs are full of praise. The book of Psalms is largely a book of praise. The last Psalm, though containing but six verses, has the expression, "praise the Lord," twelve times. "Praise God," says he, "in his sanctuary; in the firmament of his power; for his mighty acts; according to his greatness; with the sound of the trumpet, the psaltery and harp, timbrel and pipe, stringed instruments and organs, cymbals, high-sounding cymbals; let everything that hath breath praise the Lord."

There is yet another element necessary to complete the idea of prayer. We call it petition, which means the asking for something with the expectation that the request will be granted. When we think of prayer as meaning that the mind of God shall be influenced by man, by the human mind, doubts and difficulties arise. While, on the one hand, Christian believers are accustomed to think that there is nothing so great or difficult but that they may ask it of God and expect to receive it, there are others who believe that God is never influenced by man. They say that God, in his infinite wisdom and goodness, created the world, made provision for the welfare of man, established the laws under which he is to live, and that no change of them can ever be brought about by the act or will of man. These extremes of belief are as opposite as the strokes of a pendulum, some believing, according to the words of Christ, that "all things whatsoever ye ask ye shall receive;" others that, though we should consume our lives in asking, we should never receive.

It may be supposed that the most of those who are interested in the subject of prayer believe in petition as well as adoration, confession and praise. Yet, if there be among us

those who take the other view, we owe it to them to give it our thought. If they have the true idea, it is as important for us to know it as it is for them. If they are mistaken, it is very important that they should have the opportunity at least to abandon their error. Let us therefore inquire into their view more fully.

The laws of nature were established, they say, at the foundation of the world. God was all-wise and all-good. Because he was all-wise, he knew what was best for the human race. Because he was all-good, he made that provision for the human race which would be best. Any deviation from the established order would be not only unwise, but detrimental to the interests of man, and God being wise and good, would not permit it. On the contrary, we may conceive it to have been in accordance with the providential goodness of God to have arranged so that man, for his encouragement, should be permitted to know that he might not only communicate with his Maker, but make requests of him; requests for necessities, for mercy, for blessings, for gifts, for strength, for help. What sort of a Heavenly Father must he be, not to be glad when his children call upon him, and glad to answer them? Can we think of our Heavenly Father as one less tender, less sympathetic, less loving, less mindful of the wants of his children, than earthly parents are of the needs of theirs?

Here is a father who has been prospered in business, and contemplates a vacation. He will go upon a journey. He thinks it will be pleasant and instructive to his child to go along. One day he sits down with Johnny, and says to him: "Johnny, next week we will start on a journey. We will get on the train and go to New York. The car on which we will ride will be richly trimmed, beautifully carved, cushioned with velvet—all as nice as a palace. You will look out of the windows and see the beautiful fields, the birds flying in the air, trees of all kinds, hills and rivers and

valleys. At New York we will take a steamer and cross the ocean. We will go to Paris. We will walk along the beautiful streets of that most beautiful of cities. We will look in at the shop windows, dazzling with brightness, full of curious things such as you have never seen before."

All along the journey Johnny's heart will throb with delight, his eyes will sparkle with gladness, curious questions will crowd upon his childish mind. He will want to know about this and that; he will want papa to buy a present here and there for mamma and the little sister at home. "But, Johnny," says his father, "I know how you will want to ask about all the curious things you see, and how glad you would be to take some of them home to mamma and sister, but that cannot be. You must never speak to me on the journey; you must never ask me for anything. I will make provision for your comfort before I go, and I will determine in advance what you may have, but you are never to choose anything for yourself, and I shall never hear anything that you say." What human father would ever make such provision for the welfare and happiness of his child? "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

But again, is it reasonable to suppose that God will, without qualification, answer prayer? Are there no conditions which must be met? If God should do all that we ask, would not that imply a surrender of the divine authority, which is all-wise, to human will, which is very imperfect? Is it desirable, even if it could be so, that we should receive all that we ask? Do we not find in our daily experience that the things we want to-day, if we had them, are those for which we should be sorry to-morrow? Do we not continually lament because of our inability to foresee what would be for our own good, and should we desire to substitute our own shortsightedness for the divine providence which forgets not

even the sparrow which falls on the ground? Are not the extremists on both sides in error? Is there not a truth concerning the efficacy of prayer which we have yet to learn, and, if so, how shall we learn it?

The truth concerning prayer, like any other truth relating to religion, is to be found in the Scriptures. The Scriptures are the authoritative and final source of all religious truth. We do not construct a theory from speculation, from reason, from philosophy, from science, nor even from personal experience, and then, finding that some isolated Bible statement corroborates our theory, declare that this is the truth; but rather, going to the Bible first, and finding what it has to say and comparing all of its statements together, we deduce a harmonious conclusion. So with respect to the subject of prayer. Let us see what the Bible, the Bible alone, and the whole Bible, has to say. And, in order to proceed rationally, we must apply principles of interpretation, if need be, the same as in the interpretation of any other kind of truth.

The text before us is a universal command. Ask, everybody ask, everybody receive. Seek, everybody seek, everybody find. Knock, everybody knock, to everybody it shall be opened. The command is without limitation. If, now, elsewhere we shall find the same universal command limited by a restrictive condition, we are to assume that the same condition is implied in the text before us. Thus, in the gospel according to Matthew, our Saviour says: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Now, here is the command to everybody to ask for all things, but with the restrictive condition, "if ye believe;" that is, every one may ask and receive that for which he asks, providing that he ask believing. So, then, we are authorized to say, in explication of the text before us: Ask, seek, knock, and ye shall receive, find, and have it opened unto you, providing, however, that ye believe. Thus, then, we have before us no longer an unqualified authority for prayer, but

first of all no prayer is to be answered unless offered with certain and fixed expectation that it will be answered.

Again, whether our prayers shall be answered is conditioned upon the object we have in view. James says: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." The Lord wants to know whether we intend to make a worthy and right use of that for which we ask. In the passage just quoted "lusts" is not limited in its meaning to sensual desires, but is synonymous with power and vanity, the higher forms of pleasure. Do we ask God for things which will minister to our vanity, to our love of power?

Of all the things that we desire, nothing, perhaps, is so precious as life. "All that a man hath will he give in exchange for his life." Do we ask God to prolong our lives, to spare us yet a few years? How shall we use these years if they shall be given to us? Have we considered that we have no right to expect that God will answer our petitions if our lives are to be used in the attainment of pleasure?

Or do we pray that the Lord will prosper us in business? Are our hearts set upon the attainment of wealth, or at least a competency of the things which men call good? Have we been unfortunate, and do we earnestly desire to regain what we have lost? Do we beg the Lord to give us sufficient to free us from anxiety with respect to temporal affairs? Suppose that he should grant our request, what return do we intend to make to him? What portion do we intend to devote to the furtherance of his kingdom among men? Are we generous toward him as we ask him to be toward us? When we are prosperous in business is there a proportionate enlargement in our benevolence? Are our gifts to the Lord increased as our ability increases? Does our willingness keep pace with our ability? Has our stewardship in the past been a guaranty of liberality in the future, if the Lord shall grant to us the ability? These are the questions which we need

to answer for ourselves in order to establish the grounds for a rational belief.

Again, prayer must be earnest and urgent. We must not only ask, but we must be in earnest in asking. The Lord knows very well the difference between indifference and earnestness. He knows that the value we put upon a thing is measured by the earnestness with which we seek it. The very manner and tone of voice, with which prayers are many times offered, are proof to the hearer that we do not care very much whether our request be granted. We go upon our knees at the prayer meeting and repeat a form of words which we have been using until some who hear us can say them as readily as we. They were once uttered with warmth of heart and intensity of zeal. They once expressed the sincere and ardent wish of our hearts. They were the outpouring of souls redeemed from the guilt of sin. They proceeded from hearts full of joy, love and peace. Though broken and disconnected, lacking in elegance of form, and having nothing of the excellence of men's wisdom, they were earnest. Now they are dry, formal, cold.

When Jacob wrestled with the angel all night long and day began to break, the angel said: "Let me go, for the day breaketh." And Jacob, fearful of the impending evil which might come upon him when he should meet his brother Esau, and conscious that his only chance of escape lay in the favoring intervention of the Lord to stay the wrath of an outraged and angry brother, replied: "I will not let thee go unless thou bless me." And so urgent was the petition, that the immortal name Israel, Prince of God, was given to him; for, like a prince, he had striven and conquered. "Prayers ardent open heaven," is the thought of Robert Young, whose "Night Thoughts" reveals such a depth of spiritual experience.

John Knox, the great Scotch reformer, was so famous for his power in prayer, that the "Bloody Queen Mary," during

whose reign two hundred and eighty Protestants perished at the stake, said she feared his prayers more than she feared all the armies of Europe. So great was the agony of Knox for the deliverance of his country, that at times he was unable to sleep. One night when he, with some friends, was praying, he spoke and said that deliverance had come. What had happened he could not tell, but he believed that in some way God had answered his prayers. Soon the news arrived that Queen Mary was dead, and the persecution ceased.

We must pray in earnest and we must pray perseveringly. "Though I fear not God nor regard man, yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me," says our Lord in his parable in which he taught that men ought always to pray and not to faint. God is not offended because we insist, nor is he wearied by our frequent coming to him.

It is easy to pray at times, and at times it may be a great cross to pray. Some are highly gifted, very lengthy, loud and almost clamorous in the midst of a revival, whose voices are seldom heard the remainder of the year. With the subsidence of special effort they cease to frequent the house of prayer. Such persons seem to be fluent and fervent, yet men have no faith in them. The world recognizes that their zeal is short lived. They are as the waves of the sea, driven with the wind and tossed. Of such the Apostle James says: "Let not that man think that he shall receive anything of the Lord."

And yet, brethren, our earnestness, our importunity, our intensity must always be tempered by a humble yet cheerful obedience to the will of God. "If it be possible let this cup pass from me," said our Saviour, as, in the bitterness of extreme anguish, he entered upon the most fearful and humiliating experience ever known among men, "nevertheless not my will, but thine, be done." "Thy will be done" is the language of the prayer Christ has given us for a model.

The very intensity which has been set forth as a condition of effectual prayer may develop into disobedience, into a disposition to want, at any hazard, the things for which we ask. We might insist upon having that for which, later, we should be very sorry; that which would be to us the cause of many bitter regrets; that which God, in his wisdom, knows would not be for our good. The greatest of all poets has well said:

"We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good; so we find profit
By losing our prayers."

And yet, if our prayer be true prayer, it will never be lost. The exact thing for which we ask may be denied us—in-
deed, the very opposite may be given. Asking for health, we may be laid on a bed of sickness. Asking for long life, God may bring it to a speedy end. And yet our prayers shall not go unanswered. When we pray aright, however specific be our request, it is modified by the general thought: Nevertheless, thy will be done; and we get the answer.

A few years ago the nation was appalled by the announcement which flashed along the wires, that the president of the United States had been shot as he was leaving Washington, by a man half insane. For more than two months he lay upon his bed, none knowing whether the next day he would be living or dead. With what intense anxiety we took up the daily paper to read the latest bulletin sent out by the physicians. So great had been the political excitement, even among the factions of the president's own party, and so great was the unrest in various parts of the country, that the possibility of his death filled the nation with gloom and uncertainty. The acting chief magistrate, together with the Governors of States and the mayors of cities, called upon the Christian people of the land to assemble on a stated day and pray for the restoration of their national head. We did so. All over the land the people assembled in their churches to

pray. Nevertheless Garfield died. But was the prayer of the people lost? Oh, no; far from it! The people's sympathy went out for the stricken man and for his beloved family, but their solicitude was for the welfare of the nation. They prayed for the restoration of the President, but, whether he should live or die, that the country and the world-wide interests involved might be precious in the sight of the Lord. And the passions of men subsided, the fierceness of political conflict passed away, the torn and bleeding members of the nation were healed and drawn together, as perhaps would not have occurred had Garfield lived to be president for a score of years.

Oh, Lord, thou who art very good, and whose tender mercy is over all thy works; who art not very far from every one of us; whose ear is always turned to those who call upon thee; who art more willing to give than we are to receive—Lord, teach us how to pray!

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THE POWER OF CHRIST TO SAVE.

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"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25.).

The theme of the text is the power of Christ to save. It will be seen, however, that this power is limited by conditions. He is able to save to the uttermost, but only those are saved who come unto God by him. "So the power of Christ to save is limited by the will of man."

I. LET US CONSIDER THE SALVATION OF MAN IN ITS RELATION TO CHRIST'S POWER.

It is very well understood that the only possible way of man's salvation is through Christ. This is presented in a great variety of ways in the Bible: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." (Acts 4:12.) "I am the door; by me if any man enter in, he shall be saved." (John 10:9.) "I am the way, the truth and the life: No man cometh unto the Father but by me." (John 14:6.) "For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11.) And in the text, man's salvation is based upon Christ's power. It is the power of Christ, his ability to save, that the apostle has brought out.

1. The great fact that Christ has power to save being settled—for no one who believes the sacred Scriptures will doubt this—the question arises: On what principle is Christ's power to save based?

Does Christ save by his attribute of omnipotence as God, or by his meritorious power as our High Priest? Is it an

absolute power, or is it a gracious or meritorious power? It will be seen at once by reference to the text that the apostle bases Christ's power to save upon his merit as our High Priest: "Wherefore he is able to save them to the uttermost that come unto God by him, *seeing he ever liveth to make intercession for them.*"

This view of Christ's power in man's salvation is not intended to, nor does it, detract from his omnipotence. We must not lose sight of the supreme divinity of Christ. It is true Christ is divine, and possesses in himself all the attributes of God. He was "God manifest in the flesh." (I Tim. 3:16.) "In him dwelleth all the fullness of the Godhead bodily." (Col. 2:9.) "Who being the brightness of his glory and the express image of his person and upholding all things by the word of his power." (Heb. 1:3.) He has all power in heaven and in earth. His power was displayed in the realm of matter, for Paul declares: "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers: all things were created by him and for him." (Col. 1:16.) His power was also displayed in the realm of grace, in the moral realm, for he forgave sins and cast out evil spirits with his word.

We must distinguish between the power of Christ exerted in the creation of matter and his power displayed in the salvation of souls. In the one case he is dealing with matter, so works arbitrarily; in the other he is dealing with an intelligent moral being, and can work only as his efforts are seconded. So, in one case, Christ's power is omnipotent, or absolute; in the other, it is moral, or meritorious. If we desire to move matter, we must work through physical law; but if we desire to influence a moral agent, we must work through mental and spiritual forces. Hence, it was necessary that Christ should be human as well as divine: for in his human nature, as our High Priest, he met the conditions of our salvation.

2. We are met here with the question which has perplexed Bible students for nineteen centuries: How to reconcile the incarnation of Christ and his extreme suffering unto death with the wisdom, power and goodness of God?

The question has been asked: "Did not God have power to save man without the atonement of Christ?" We answer emphatically, "No." For if, by the exercise of his divine, omnipotent power he could have saved the world, then the atonement was unnecessary, and there could be no possible justification for it. That we may set this matter in the clearest possible light, I invite your attention to the following propositions:

(1) God created man with a perfect moral nature and with no predisposition to sin. He stamped upon man his own moral image, which image Paul tells us is "righteousness and true holiness." (Eph. 4: 24.) "And God said: Let us make man in our own image, after our likeness. . . . So God created man in his own image, in the image of God created he him. . . . And God saw everything that he had made, and behold it was very good." (Gen. 1: 26-31.)

(2) Man, thus created, was made subject to law. This was in keeping with God's uniform action. Every department of God's universe, physical and spiritual, was made subject to law, and man—the highest order of God's earthly creation—was not an exception to the rule. The law under which man was placed was the supreme law of love, and we must not suppose that it included only the prohibition of the tree of knowledge. This was only one provision or precept of law made prominent as a result of the peculiar circumstances surrounding Adam and Eve at this particular time. Christ, in his teaching, brought out this principle when, in answer to the question of the Pharisee, "Which is the great commandment in the law?" he said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first great commandment. And the

second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The sin of Adam was like all sin "coming short of love," and so the violation of one precept was an infraction of the whole law of love.

(3) The law was clearly revealed. The whole transaction discloses the fact that Adam and Eve perfectly understood the law, both in its provisions and the penalty attached to its transgression, so there can be no plea of ignorance as a justification in their case. Their sin was committed with a full and complete understanding of all the consequences that would follow, and what aggravated it was the evidence on every hand of the infinite goodness and benevolence of the great Creator in providing everything for their present as well as future happiness.

(4) The law thus given was transgressed. The devil, through the medium of the serpent, so influenced the minds of Adam and Eve, that they were induced to put forth their hands and take and eat of the forbidden fruit which had been prohibited in the following command: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:16, 17.)

(5) After the transgression there were but two lines of action open to the Almighty, either of which, however, he might choose without in any way compromising his moral government.

The first of these was to leave man to the result of his sins. This we know God could have done and have been justified, for we have an illustration of God's ability to abandon those who transgress his law in the case of the angels who kept not their first estate: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness,

unto the judgment of the last day." (Jude 6.) If God had decided upon this course, man must have perished, for we are taught by the Saviour, in his discourse to Nicodemus, that the first benefit of the atonement to the believer is that he shall not perish: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish." (John 3:16.)

The second line of action open was to provide a remedy. And this was the course God decided to pursue. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins." (I John 4: 9, 10.) "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5: 8.)

"O, unexampled love!
O, all-redeeming grace!
How swiftly didst thou move
To save a fallen race!
What shall I do to make it known
What thou for all mankind hast done!"

This was the most momentous period in the history of the race. Man had transgressed God's law, and the penalty of eternal death hung over his head. There was no way of escape, in whatever direction he might look. There was but one way, even, for God himself to save man from the result of his sin, and that was by the propitiation of Christ, God's only Son, and this must be through the seed of the woman and the suffering even unto death of the Redeemer. This was the great mystery of the gospel, concerning which the prophets had inquired and searched so diligently. This was the mystery into which the angels desired to look, and this is the mystery that will never be fully understood by us until we see Jesus as he is, and are made like him forever. In the great conflict

between God's truth and justice on the one hand, and his love and mercy on the other, his wisdom prevailed, and a way is found by which mercy and truth can meet together and righteousness and peace can kiss each other.

"Thine, Lord, is wisdom, thine alone;
Justice and truth before thee stand,
Yet, nearer to thy sacred throne,
Mercy withholds thy lifted hand."

3. We are met at this point with a number of objections, and pause for a moment to answer them.

(1) Such questions as these are often asked: "Could not God have exercised his prerogative, his right as the Governor of the universe, and have pardoned man unconditionally? Was not God the Supreme Author of the universe? Did he not create the world, and did he not create man and place him in it? And did he not originate the law under which man was placed? And did he not have the unquestioned right to do as he pleased with his own? Who was there to challenge his right to do with his own what seemed good in his sight? Why could he not, then, in this way pardon man; give him another chance and let him profit by his former experience, and thus end the matter?"

At the first glance, to one who has not made the nature of God, his character and attributes, a profound study from the standpoint of God's Word — and those who have not are painfully numerous — the argument indicated in these questions would seem to be unanswerable. But a more careful investigation will show the absolute impossibility of such a course.

Those who argue the possibility that God could pardon man by prerogative lose sight of the fact that the perfection of the divine Being does not consist in the perfection of any one of his attributes, but in the harmony of them all. And it will be found that in the gift of his Son for the redemption of the race, God devised the only plan by which his attributes could be harmonized and man be saved from suf-

fering the full penalty of the law. God did love man even after the violation of his law, and yearned to save him. Proof of this will be found in God's attitude to man in his first interview with him after the fall: "And the Lord God called unto Adam and said unto him, Where art thou?" (Gen. 3:9.) This act of calling Adam may be looked upon as a gracious purpose on the part of the Almighty not to leave man, as he had left the fallen angels, to the result of his sin.

And yet another fact must be kept prominently in our minds, and that is, that God's essential nature is truth and justice, as well as love and mercy, and this attribute of justice made it impossible for him to surrender his right to be obeyed. So this argument is cut short in the fact that if God is true he cannot lie. If God is not true, he is not God, and to falsify his word would make him guilty of the violation of his own law—a supposition which is not even thinkable.

Where, then, is the force of the argument for pardon by divine prerogative? It dissolves and disappears, as furnishing no solution to the great problem that God had to solve in the salvation of man. The Apostle Paul sums it all up when he says: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." (Rom. 8:2-4.)

(2) Again, we are often asked: "Could not God have pardoned man upon the condition of his repentance? If he had given evidence of regret and sorrow, and desired reformation, would not that have formed a basis for pardon?"

If we look at this argument from the standpoint of mere law, we will find that sorrow for sin does not and cannot in any way change its moral turpitude. So we are taught that

repentance can form no basis for pardon. One writer has said: "The penalty of the law is directed against transgression in the abstract, and not against the impenitent transgressor." I think this statement is in keeping with the only correct interpretation of law, divine or human.

If we look at the argument from a spiritual or gracious point of view, we will find that repentance itself is one of the benefits of the atonement. I question if there can be found in the whole transaction of man's fall, as described in Genesis, anything like evangelical repentance. There is abundant proof of fear and shame, and of a desire to conceal and cover their nakedness, but nothing that indicates true repentance—Godly sorrow for sin. In Adam's answer to the question of the Lord God when he called: "Where art thou?" after the transgression, there is a confession of his nakedness but no reference to his sin: "And Adam said, I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself." (Gen. 3: 10.) There is no reference here to his sin, and God, by repeated question, had to draw out of Adam the facts—which of course God already knew—and, when the sin of the guilty pair was fully revealed, the effort was to criminate others and excuse themselves. The Bible teaches in this matter of repentance, as in every other step of our salvation, that it is all of grace. So we find in this argument no possible solution of the question of man's salvation outside of the atonement in Christ.

(3) On what, then, rests the impossibility of any created being in the universe taking upon himself the work of redeemer?

The answer is plain, and self-evident from the whole nature of the case. If provision could be made for man's salvation at all, it must be through one who occupied the same relation to God's law in every particular as man did who transgressed it. Hence we find Christ Jesus, the Son of God, incarnated in human flesh, taking upon him our form

and nature; born of woman; made under the law, subject to all its precepts and penalties; the only one qualified to take man's place and vindicate God's law, and make it possible for him to be just and at the same time pardon the transgressor of his law. Therefore we are told: "He took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." (Heb. 2: 16, 17.)

It has been said that "Christ came to undo what Adam did." While there is much truth in this statement, I prefer to add another, and say, that he came to do what Adam failed to do. God's law had never been kept by a single human being. It stood from Adam to Christ like a broken column in the moral universe, and God stood open to the charge that he had given man a law he had no power to keep. It was an important part of our Saviour's work to keep this law, and, as a man, to render perfect obedience to it. He was to set an example of consummate perfection, and to remove from the divine character the imputation of having given man a law impossible for him to keep. Hence, when Christ came into the world, he said: "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill. For, verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled." (Matt. 5: 17, 18.) The same idea is presented by the Psalmist when, in referring to the coming of the Messiah, he said: "Then said I, Lo, I come: in the volume of the book it is written of me; I delight to do thy will, O my God, yea, thy law is within my heart." (Psa. 40: 7, 8.) Paul, in his epistle to the Hebrews, enlarging upon this, says: "For it is not possible that the blood of bulls and goats should take away sins. Wherefore, when he cometh into the world, he saith: Sacrifice and offering thou wouldst not,

but a body hast thou prepared for me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I: Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." (Heb. 10:4-7.)

It will be seen from these teachings, that our Saviour had a work of obedience to perform as a preparation to the sacrificial offering of himself upon the cross. The way to the cross led through the wilderness of temptation. It was here, in the temptation of the Saviour by the devil, that he fought the battle with the powers of darkness over the very same ground that Adam fought it, the only difference being that in every temptation Adam yielded and sinned, and so brought death into the world; and in every temptation Christ stood and obeyed, and by his obedience proved himself worthy to be the propitiation for our sins in his death upon the cross, whereby he brought life and immortality to light, and made it possible for "God to be just, and the justifier of him which believeth in Jesus."

I have said that Christ, as the second Adam, fought the battle with the powers of darkness over the very same ground that Adam fought it. In proof of this statement, I invite your attention to a full comparison of the temptations of Adam and Christ:

The first temptation of Adam and Eve was to animal appetite. They saw that the tree was good for food. Animal appetite is the lowest plane of man's nature, and we see the superior generalship of Satan in selecting this line of attack first. This, as a rule, is the most vulnerable point in man's nature, and the millions of humanity who are going down to darkness and death are going down through the temptation to animal appetite. All drunkards and gluttons, all harlots and whoremongers, and all who sin against the flesh, are led captive by the devil at his will through this temptation.

The first temptation of Christ was to animal appetite: "Then was Jesus led up of the Spirit into the wilderness to

be tempted of the devil. And when he had fasted forty days and forty nights he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." The reply of the Saviour was: "It is written, Man shall not live by bread alone, but by every word (or command) that proceedeth out of the mouth of God." (Matt. 4:1-4.)

Precisely the same principle was involved in the two temptations; that is, the principle of loyalty and obedience to God. In the reply of our Saviour to Satan, that man should not live by bread alone, but by every command of God, is answered the sneer of infidelity when the question is asked, "Would God damn a man for eating an apple?" There was no harm in our Saviour eating bread, or even working a miracle that he might have the bread to eat; but at this particular juncture in his redemptive work he could not eat bread and be guiltless, for the necessity of abstinence, imposed upon him by the Spirit, was still in force. So with Adam: he was passing through a period of probation, and the tree of the knowledge of good and evil was prohibited. As there came a time, in the history of our Saviour, when he could eat bread with impunity, so there might have come a time in the history of Adam, if he had lived by every command of God, when he could have eaten even of the tree of knowledge of good and evil, and have been sinless. But it was his unwillingness to learn obedience that was the foundation for his sin, and the willingness of our Saviour to learn obedience was the true secret of his triumph. Here is the real distinction between sin and virtue, and the great principle involved in the trial of Adam and of Christ.

The second temptation of Adam was to mental taste. He saw that the tree was pleasant to the eye. This was an appeal to that element in man's nature which covets glory, honor and renown. This temptation was the exact reverse of the first, and the superior generalship of the devil is seen again,

who, having carried one angle of the fort that guards the way to the citadel of man's soul, proceeds to attack the other extreme angle, so that, being in possession of the two flanks, to capture the center will be an easy task.

The second temptation of Christ was an exact counterpart of the second temptation of Adam, with the exception of the result, and that was exactly reversed, the tempter being defeated and not the tempted: "Then the devil taketh him up into the holy city and setteth him on a pinnacle of the temple, and saith unto him: If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again: Thou shalt not tempt the Lord thy God." (Matt. 4:5-7.) This was a temptation to mental taste; for, if the Saviour had asked the devil what reason could be assigned for casting himself down, the reply could only have been: "To gain the admiration of men; to get glory; to receive honor and renown by showing that you are not afraid to fully trust your Father."

In the answer of our Saviour, "Thou shalt not tempt the Lord thy God," some think the Saviour meant to say: "Thou, Satan, shalt not tempt me, the Lord thy God." But no such thing is meant. The Saviour meant to say: "I shall not tempt the Lord my God." But the question is asked: "Wherein would he tempt the Lord his God in casting himself down from the pinnacle of the temple?" The devil left out of his quotation of the promise of the Psalmist the most important part of it, viz.: "To keep thee in all thy ways." The promise is: "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Psa. 91:11, 12.) It was not in the ways of the Lord for Jesus to cast himself down; hence, to have done so would have been tempting God.

The third temptation of Adam was to ambition—lust of power. The tree was good to make one wise, and the devil assured Adam and Eve that they should become like gods, knowing good and evil. They believed the lie of the devil rather than the truth of God, and completed their sin by the fatal act of reaching out the hand and taking the forbidden fruit.

The third temptation of the Saviour was an exact repetition of the last temptation of Adam and Eve: "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." (Matt. 4: 8, 9.) This was a temptation to ambition—empire was to be gained by worshipping the devil.

Of all the exhibitions of Satanic effrontery and diabolical deceit and falsehood, this is the most conspicuous example, and of all the hypocritical and pretentious inducements to sin which the devil sets before men, this is the most deceitful and false. The devil's promise to give anything good in return for service rendered him is a lie and a mockery. He promises you bread, and gives you a stone. He promises fish, and gives you a serpent. He promises an egg, and gives you a scorpion. And yet, men by thousands bow at his shrine, believe his lies, and die and perish for want of knowledge. It was this lust of power which broke the last resolution of Pilate to let Jesus go. He sacrificed principle, and crucified a man that, according to his own decision, was just and innocent, so that he might retain the favor of the Jews and hold his place as a governor in the Roman empire. Jesus scorned the last suggestion of the tempter, rebuked the devil, and commanded him to depart, saying: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

And here the temptation ended, for there was no more the

devil could do. He had appealed to the lusts of the flesh, the lusts of the eye, and the pride of life, and there was no other avenue of approach to man's soul. The tempter had been foiled and defeated at every turn, and left the holy Son of God, tempted in all points, yet without sin, victorious and in possession of the field. The angels now come and minister unto him. The battle is fought, the victory won, and Christ has now proven his worthiness to be the Redeemer, and is ready for the final scene of the cross, which is only delayed that his disciples may be fully instructed in the work to which they have been called.

(4) The only question that remains to be considered is, "Was the Saviour's obedience necessary and mechanical, or was it voluntary, and therefore meritorious?"

We cannot escape the conclusion that it was voluntary, for, if he were not really tempted, then this whole transaction is without meaning. If he were tempted, then it was possible for him to yield, for there can be no temptation without a corresponding ability to entertain the temptation and be led to sin through it. I know it is inconceivable that Christ should have yielded to the temptation, and we know that he could not have been the Redeemer if he had yielded, and yet it is true, as has been said by another: "The true idea of a Redeemer can only be met in one who, though he has the power to sin, does not sin." The great fact is, that though our Saviour was truly tempted in all points, and stood, as the second Adam, in exactly the same relation to God's law that the first Adam did, he was absolutely free from the least taint of sin, and the Father could say, as he did afterward at the transfiguration: "This is my beloved Son in whom I am well pleased."

Now, from beginning to end of our Saviour's redemptive work, as we have traced it, we see it was all based upon his voluntary acceptance of the only terms on which it was possible for God to save man and at the same time vindicate his

character as moral Governor of the Universe, viz.: That Christ as a man should first render perfect obedience to his law, and that, second, he should offer himself upon the cross as a sacrifice for sin. Christ having met these conditions fully, is now, *for this reason*, as we are told in the text, "able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

II. LET US DRAW SOME PRACTICAL CONCLUSIONS FROM THE SUBJECT.

1. Our subject teaches that although Christ is omnipotent, and possesses all power within himself, yet he cannot save sinners without their consent and co-operation in the work.

It has been asked: "If Christ is omnipotent and loves man and desires his salvation—and we know that he does, for the Bible teaches that Christ came to seek and to save that which is lost—why then does he not exert his power, and save man universally?"

Those who raise this objection fail to draw the distinction between Christ's arbitrary or absolute power and his moral or meritorious power based on his work as Redeemer. God has done everything for man that is necessary for his salvation, and in doing so has fully discharged his obligation, and now the matter is left with the creature to accept the provision made by the Creator, and live, or reject it and perish. Those who presume upon the power, mercy and love of God to save them in their sins will wake up to find themselves deceived, and will stand before God's judgment throne in shame and contempt.

2. The power of Christ to save those who come unto God by him is without any limit, both as applied to the human family as a whole and to the individual.

(1) He is able to save all mankind: "For God so loved the world." (John 3: 16.) "He tasted death for every man." (Heb. 2: 9.) "And that he died for all." (II Cor. 5: 15.) "Who gave himself a ransom for all." (I Tim. 2: 6.) "And

he is the propitiation for our sins, and not for ours only, but for the sins of the whole world." (I John 2: 2.) "For thou wast slain, and has redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." (Rev. 5: 9.) There is absolutely no restriction to the atonement of Christ, and the loss of a single soul can never be laid to God's charge. If all are not saved, it will not be because provision was not made for them, but because God cannot save those who will not come unto him through his Son, for, "He is able to save them to the uttermost that come unto God by him."

(2) He is able to save each one to the uttermost. We believe in a Saviour who has power to save the individual from all sin: from its guilt and power in this life and from its consequences in the life to come. There are three definitions of sin given in the Bible, and it is the privilege of every disciple of Christ to be saved from sin according to all these definitions.

The first definition has reference to the violation of God's law, or actual transgression; "For sin is the transgression of the law." (I John 3: 4.) To be saved from sin according to this definition, our sins must be pardoned. Provision has been made for the pardon of every transgression of God's law through faith in Christ, and by this act of pardon we are justified: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5: 1.)

The second definition of sin is found in I John 5: 17: "All unrighteousness is sin." This has no reference to our outward acts, but to our inward, moral state. To be made free from sin according to this definition, we must experience a radical change of nature. This is the work of God's Spirit done in us, and is called "the washing of regeneration and renewing of the Holy Ghost." (Titus 3: 5.)

The third and last definition for sin is: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

(James 4: 17.) This definition has reference to the actions of our lives, and to be made free from sin, according to this definition, we must bring forth fruit unto holiness, that in the end we may have everlasting life.

When an individual is saved from sin according to all these definitions, it will be seen that he is saved to the uttermost—that is, fully saved from every grade of sin in this life, and when salvation is carried over into the world beyond the grave, and the resurrection has saved us from the power of death, and when we see Jesus as he is and are made like him forever, then the work of our salvation will be complete. “Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”

CHRIST'S MISSION TO THE WORLD.

BY C. L. SHACKLEFORD, OF THE NORTHWEST KANSAS CONFERENCE.

"For the Son of Man is come to seek and to save that which is lost.
(Luke 19: 10.)

Amid men and angels, Christ stands apart in his own personality and mission. Never in any respect was there anything like the mission of Christ to the world. The testimony of thoughtful and honest men for nearly two thousand years may be pronounced unanimously in his favor. The effect of the coming of Christ to the world has been to impress upon mankind the fact that he was all that he claimed to be. It is beyond doubt that no being has ever appeared in human form whom the suffrage of the world has pronounced so pure, so holy, as Jesus Christ.

Aristotle and Plato were high-minded, in some sense spiritually-minded men, but who does not know that if they were our moral guides we should at once recede to something like the Mormon standard? Mohammed was a sincere reformer, but the best that can be said of him is that in certain points he aimed at the Christian model, while in others he fell infinitely below it. "If the life and death of Socrates," said Rousseau, "were those of a sage, the life and death of Jesus were those of a God."

The history of Christ has marks of truth so palpable and so perfectly inimitable that earnest, thinking men in every age have been impressed with his superiority. The moral impression of his life on the souls of men is peculiar to itself, and fitly responds to the originality of his character and work. Though found in the fashion of a man, he was above men; called the "Son of Man," he *cannot* be classed with men. The facts and teachings of his life constitute a new history, dis-

tinct from all others. He performed works such as man never has been able to perform; he "spake as man never spake;" he constantly and deliberately asserted his power to heal the sick, raise the dead and to open the eyes of the blind. And as he went forth on his mission and errand of mercy, "the people were astonished at his doctrine."

The place which Christ filled could have been filled by no other. His very thoughts and feelings are wrought into the religion which he founded. Its aims and forces are the outgoings of his life. This was doubtless the apostle's thought when he said: "Let this mind be in you which was also in Christ Jesus." Christ taught that the seat of religion is in the heart; that a man must be born again; that the Holy Spirit must dwell in the soul; that without these all forms are worthless; that by nature we are "dead in trespasses and sins," and because of this the Son of Man came "to seek and to save that which is lost."

I. THE COMING OF CHRIST TO OUR WORLD WAS ASSOCIATED WITH THE MOST ASTOUNDING WONDERS AND MYSTERIES.

Warriors have visited other countries, but their footsteps have been marked with blood, their careers with misery and death. Travelers have visited and explored distant regions, but their only object has been to discover the wonders of nature. Philanthropists have occasionally gone forth on errands of humanity and mercy, and in some instances have given comfort to the sons and daughters of misery. But Christ, the blessed Messiah, the Son of Man and the Son of God, came for a purpose far different, far more wonderful than these—"to seek and to save that which is lost!" He came into the world to bear our fetters, to submit to shame and to endure death for a race of guilty rebels. He met the demands that were against us; took upon himself our flesh, sojourned for a time in the world, exposed himself to agonies unutterable that he might save us!

II. THE COMING OF CHRIST PRESUPPOSES THE LOST CONDITION OF MAN.

Speculate as we may, form what theories we please, this one fact confronts us everywhere, that humanity has lost the divine property of its first creation; that it is not the same beautiful thing it was "in the beginning" when God looked upon his work and pronounced it "good." The world is full of people who need salvation, who need to feel the saving power of Christ.

I know that Christianity is accused of taking a morbid and exaggerated view of the condition of mankind out of Christ, and I know, too, that men do not like to think of the sad reality of wretchedness and misery found in many places, and in many homes outside the circles of content in which many live. And when men speak of sin and its terrible results, and point to that miserable specimen of humanity pinched with hunger and clad in rags, we are told that this is an exception to the general rule. The fallen creature, who comes from her home only under cover of the night, who is so far beneath our ideal of woman, formed as it has been in a home consecrated by a mother's love, they would make, if it were possible, a creature of fiction. But these facts are not confined to localities. They cross the line of the highest civilization, and every inch of ground gained in the right direction is gained in spite of these facts—in spite of appalling degradation and universal ruin—and because of the marvelous workings of him who came "to seek and to save that which is lost."

III. THE COMING OF CHRIST INTRODUCED INTO THE WORLD A POWER SUFFICIENT FOR THE WORK NEEDED—THE SALVATION OF THE LOST.

Is it true that the lowest and worst of earth can be saved? If the gospel be what is claimed for it; if it be what we have formulated in our creeds, sung in our Sunday schools, in our homes and in our places of worship; if it be, indeed, the

"power of God unto salvation to every one that believeth," then every weary, wandering outcast in the whole earth may and *can* be saved: "Him that cometh unto me I will in no wise cast out."

By going to the lowest stratum of human nature, Christ gave a new idea of the value of man by building up, as it were, a kingdom out of the very refuse of society. His special mission was to look after the lost, and he taught men that that which was of no value in the eyes of the world was valued beyond price by the Father above.

Bishop Hall says: "Christ was born at an inn to prefigure his willingness to receive all comers." The cities of refuge were distributed over the land of Canaan, made accessible to all and kept with the gates open—clear type of Christ, the strong refuge, ever ready to receive all needing help. Poets have loved the music of the mountain stream, as it has tinkled down the hills amidst the stones, or murmured under leafy shades; and the Scriptures speak of the voice of God as the voice of many waters; and there is a voice which God hears falling upon the ears of wayward humanity in strains of sweetest, heavenly music, and that voice says: "I came to seek and to save that which is lost;" "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners;" "Whosoever shall call upon the name of the Lord shall be saved;" "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The grand central truth of all revelation is the redemption of man by the blood of Jesus Christ. The blood of the atonement is not to be counted an unholy thing, and Christ is careful in all his teaching regarding the forgiveness of sin to keep before us the blood shed upon the cross; and in accepting him as a Saviour, we are taught that it is the "blood that cleanseth."

It is true that Christ taught obedience, and said that such as obeyed him were his mothers and sisters and brethren. It

is true that he enforced the law of equity, demanded a righteous life, heavenly-mindedness, mercy and charity, all of which are evidences of true discipleship; yet all of these are secondary to the great fact of the atonement. The cattle upon a thousand hills might have bled, the gold of a thousand treasuries might have been piled up, but salvation for a lost world could only come through the atonement of Christ. Blood divine is the only price of man's salvation; "for without the shedding of blood there could be no remission." Christ, therefore, put his own life and blood into the saving sufficiency and efficiency of his religion. No other has ever claimed this, and this fact should not be overlooked in the redemptive work of Christ. If Christ was a Saviour only through a moral influence, then are all good men as truly saviours as was Christ, differing only in the amount of their influence. But no other man is, no other man can be, such a Saviour—no mere man has ever dared make such a claim. But Christ taught, claimed and proved, that by the shedding of his own blood he was to become the Saviour of his people—just such a Saviour as the world needed. All things else were subsidiary to this great purpose, whether things of science, or philosophy, or poetry, or history, or the mysterious enunciations of prophecy. An archangel never winged his way from heaven to earth with a holier, sweeter message than that which heralded the advent and mission of Christ.

IV. THE COMING OF CHRIST UPON SUCH A MISSION PRE-SUPPOSES HIS SUPERIORITY TO ANGELS AND MEN.

A superhuman, super-angelic being—such was Christ, the Son of God. Isaiah says: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." And it is declared that "in his days Judah shall be saved and Israel shall dwell safely, and this is his name whereby he shall be called: The Lord, our Righteousness."

It is said: "The Son of Man came—came to this world." This implies his pre-existence. Think, then, of his condescension, his humiliation in coming to this world. Though he declared himself to be "equal with God," yet he "made himself of no reputation and took upon him the form of a servant, and was made in the likeness of sinful men." The holy Son of God, the king eternal, invisible, came from receiving the adoration of cherubim and seraphim to hearing the lamentation and woe of sinners; from the realms of light to the regions of darkness and shadow of death; from companionship with pure and heavenly spirits to mingle with publicans and sinners; from the throne of a king to the manger, the cross and the grave; from the bosom of the Father in whom he dwelt, to do battle with the prince of this world—with the prince of darkness. Yes, it is true that the footsteps of "God manifest in the flesh" have been on this earth which sin has made like unto perdition. "Who is this that cometh from Edom with dyed garments from Bozrah? I, that speak in righteousness, mighty to save."

Out of this superhuman, divine power comes the fact that Christ is "able to save to the uttermost all them that come unto God by him," which is at once the foundation of the believer's strength and hope, and the song of the blood-washed before the throne of God in heaven. The coming of Christ did not change the fact that men were sinners, or render their sins less deserving punishment, or bribe the justice of God not to punish, but it did pay the exaction by taking the sinner's place, so that through Christ the sinner might be pardoned.

The incarnation of Christ allied him to humanity. By assuming human nature he was able to sympathize with us and capable of suffering and dying for us. By the coming of Christ to this world the penalty is withdrawn, so that the sinner may have life, and may escape eternal death. He came to save, not to destroy; to reveal mercy, not to pro-

nounce judgment; not to condemn sinners, but to restore them to the favor of God: "For God so loved the world that he gave his only-begotten Son that whosoever believeth in him should not perish, but have everlasting life."

By his infinite superiority, his divine power, Christ can expel every foe from the heart and reign there supreme, and for this purpose he came. He came to exhibit purity and enforce it, but more to obtain it for us. This he does by sending the Holy Spirit, who renews the heart, changes the entire man, and gives him power to love and serve God. The very essence of salvation is to restore the image of God. A sinner merely pardoned would immediately sin again. So pardon is not enough. Christ came to do more than this. It was the image of God that man lost by his disobedience, and it is this image which Christ came to restore. Less than this would not be the complete salvation in which the apostle glories—while being thus fully saved, we see God and know that we shall enjoy him forever. No sins are of too deep a dye for the atoning blood of Christ to wash away, no vice so fixed or strong that his grace will not subdue it. No former sins can hinder the work of pardoning grace, for Christ will make his grace to super-abound where sin has most abounded. He who could extend his mercy to a Saul of Tarsus and make him a vessel of honor and a successful preacher of the gospel—what is it that his grace cannot do? He whose grace could save a Magdalene can save any who will call upon him. His love and grace are boundless—adapted and suited to every child of earth.

And because he is superhuman and divine, he possesses the power to save fully and entirely. It is written: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Like the sunshine that floods the noblest scenes with day, yet makes joy for the smallest insect; creeps through the grating of prison walls and gladdens the heart of the captive; falls in

playful splendor on the rippling waters; fills the little flower with light; travels millions and millions of miles past stars, constellations and the magnificence of heaven just on purpose to visit the puny plant and kiss into life the sleeping blooms of spring, and to touch the tiniest thing with the gladness that makes it great," so does the Saviour's love, not offended by our indifference, neglect or unworthiness, come to our world to teach and to bless, to save the weakest and the lowliest of the human race. He restores the bruised reed; the weakest natures receive his visits and revive beneath his smiles.

It was the announcement of Christ as the Saviour of the world that tuned the harps of angels to a new and sweeter melody, and no high-sounding title by which his praise is hymned in heaven can be so sweet to fallen man as that which removes his guilt and gives him a title to heaven. Redeemer! Saviour! Why, it is the very music of heaven breaking upon the ears of those who are seeking to be saved. Angels indeed began the song, but men have learned the strain, and, like the voice of many waters, it rolls down through all ages and over all lands, and to-day our voices ring out in the soul-stirring song:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown him 'Lord of all!'"

V. THE COMING OF CHRIST COMBINED DIVINITY AND HUMANITY IN THE WORK OF SALVATION.

All the attributes of Christ—those included under both his divinity and humanity—are of infinite worth in the Christian scheme, and have their appropriate place. His singular personality as the God-man, the lessons of religion which he taught, the perfect life which he lived and gave to the world as an example, the love wherewith he loved us, are all of vital importance. The very titles by which Christ is called, are significant of his divine-human office and mission. He

is called "Shiloh," because he was sent forth, the apostle of God, to seek the lost. He is called "Immanuel," because he is "God with us." He is called the "fountain," because all the springs of salvation find their source in him; the "tree of life," because upon his branches there is found fruit for the healing of the nations; "bread of life," because he is that bread of life of which, if a man eat, he shall live and not die. He is given the name "corner stone," because "other foundation can no man lay than that is laid," "Jesus Christ himself being the chief corner stone." He is called the "bridegroom," because the church, in her brightness and purity, has been espoused by him. He is called a "sun," because he came to drive the darkness out of our hearts. The name "potentate" is applied to him, because all power is given to him in heaven and in earth, and he is Lord of Lords and King of Kings. He is called the "resurrection and the life," because he burst the bars of death, rose triumphantly from the grave, and became the first fruits of them that slept. He is called "redeemer," because he hath appeared to put away sin by the sacrifice of himself, and as those who are longing for salvation and eternal life look upon this sacrifice, there comes down a voice whose deep and holy tones thrill the souls of all who are longing for indefinite life and happiness beyond the grave: "Live, for I have found a ransom." The fetters that bound the soul are broken asunder, and as it takes its flight, on wing divine, to bask in a sweeter and holier atmosphere, the triumphant song floats out upon the air:

"My God is reconciled,
His pardoning voice I hear;
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh
And 'Father, Abba Father,' cry."

The skeptic may, if he choose, make light of this doctrine of the incarnation, and of salvation through Christ, and he who makes his own intellect the standard of all truth may

regard it as beneath his notice, and reject it. Let such persons, if they so desire, call the whole story a fable, and characterize salvation as suitable for children, women and weak-minded men. As for me, I am beyond such foolishness. Coming, as it does, with the seal of the Almighty for its truth; heralded, as it was, by angels to earth; enthroned, as it is, in the life and death of Jesus Christ; breathing, as it does, a divine life in the soul—thus bearing the impress of Deity in its origin and the seal of the God-head in its fruits, I cannot, I will not, I dare not, doubt its truth.

VI. AS THE MISSION OF CHRIST TO THE WORLD WAS "TO SEEK AND SAVE THE LOST," SO THE MISSION OF THE CHURCH IS TO LOOK AFTER THOSE NEEDING SALVATION.

The command is, that the glad tidings of salvation be carried to every creature. We are to carry it to the poor, the lost; into the homes of the desolate; to those who have gone away from God and the source of all their happiness, and are ready to perish; and to those who are struggling on to eternity in darkness, trying to find something that will satisfy the longings of a human soul, trying to find something that will bring happiness and light. We are to tell them that Christ "is that light that lighteth every man that cometh into the world." We are to tell them that Christ "came that they might have life," and that there is the fullest provision for the forgiveness of sin; that the Saviour is only waiting to fill their hearts with light, peace and joy, and to make their hearts his temple.

I believe that the great need of the ministry and of the church of to-day is, more patience and long-suffering with the wayward and the worst of mankind. If I understand aright the teachings of Christ, his plan is to extend mercy as long as there is any hope of the erring returning. To say the least, our conduct toward the disobedient should be of such a nature as that our skirts will be free from their blood when we shall stand in the presence of the Judge in the last

day. Let us faithfully and earnestly tell of the love of Christ, of his sympathy with mankind, of his mission to our earth, of his sufferings and death. And let us hold up the cross, for this is the weapon that has won hearts of all degrees of obduracy in all quarters of the globe. Hearts have been melted and made to yield under the preaching of the cross, when all other arguments have failed.

To this end, then, that man might be delivered from misery and made happy, Christ became man, came into the world, gave his life a ransom, and shed his blood for sinners. Cain said: "My punishment is heavier than I can bear; wheresoever I go, men will slay me." Human nature would have said: "Let him go." Unless under the restraining grace of Christ, we are severe and hasty in dealing out justice to our fellows. But the patient and loving Master—oh, the infinite love!—said to Cain that he would put a mark upon him lest any one should molest or hurt him, and so he was given time for repentance. In the same spirit of sympathy, Christ became man, so that in all our trials and sorrows we might lean upon one that "knoweth our frame."

All those who have familiarized themselves with the teachings of the New Testament have noticed how the poor, the cast-off, the destitute, the homeless, were attracted to him. Somehow they were made to feel that the great, loving heart of the Saviour was throbbing for them, and that in his daily ministrations he came nearer to them than any other teacher to whom they had ever listened.

The Jews had a proverb that the blessing of God came down only upon the great and rich, and we have all seen those who would seem to build a wall around the waters of life, and say, "The people of the Lord are we," while the multitudes outside were perishing of thirst. How differently Christ taught! His love extended to all men, of every rank and grade. He said: "Whosoever will may come." He said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

There is not in all the writings of the great men of the ancient world a single blessing pronounced upon the house of mourning. One of the old philosophers said: "Wipe away all your tears. The gods will not come down to a house of mourning. They that have only tears to weep must weep those tears alone." But when Christ came he brought comfort to the sorrowing sons and daughters of earth. When he saw others weep, it is left on record that "Jesus wept," and in his memorable "Sermon on the Mount" he said: "Blessed are they that mourn, for they shall be comforted." As the people drew near and listened on this occasion, I fancy I hear them say: "This is beyond anything we have ever heard. No other one has ever come to us bringing such joyous tidings as this. Will he do what he says? Can it be possible that he will come down to us and save us as we are?"

Well, let us see. Yonder is a leper near whom the people will not go because of fear. Not even his mother is permitted to minister to his wants. He is an outcast, and must bear his suffering as best he can. Perchance he has heard of Jesus and of his mission to the world, that he came "to seek and to save that which is lost," and so he comes. As he approaches Jesus he cries out: "Lord, if thou wilt thou canst make me clean!" The test has come. Now will he prove to the world that he will touch him to whom a mother cannot come, and who is under the ban of the law? The people feel that here is a great crisis. Shall we ask that the song of the redeemed in heaven be hushed for a moment, and that there be silence in heaven while with reverence and bated breath we wait to see whether Christ will fulfill his promise? But more quickly than our thought the word comes: "I will, be thou clean." The proof is given that God never promises and then fails to do. Strong in the spirit of this faith, the church ought to seek out the lost and bring them to the Saviour who thus grandly proved the truthfulness of his claims and the divinity of his mission, and who even now still lives to instruct and bless his creatures.

Thus, by means of his mission and its results, Christ's superiority over all created things is established forever. No other has ever been able to invent a religion suited to the wants of man's undying nature. Apart from him there is neither hope nor faith as to man's immortality. We therefore commend him to all hearts, on the ground of his ability to save all that come unto him. By the splendor of his holiness, by the unfailing sweetness of his majesty, by the might and meekness of his humanity, by the everlasting spring which smiles in his presence, and by the ceaseless play of his charms—the charms of eternal youth—we press every one to receive Christ, obey his teaching and become the heirs of his kingdom and glory. And now, my friends, may the glad tidings that the "Son of Man came to seek and to save the lost," fall upon and gladden the sorrowful hearts in all lands. May the glad news that life, immortal life, has come to earth ring over the whole world. May this truth spread until degraded and sorrowing humanity everywhere shall be filled with new life and with new joy.

"Waft, waft ye winds, the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

THE BIBLE TRUE.

By J. W. WRIGHT, OF THE SOUTH KANSAS CONFERENCE.

“Thy Word is truth.” (John 17: 17.)

The proposition which I wish to discuss this morning is: “The Bible is true.” It may be that the Bible was not intended to be a text book in scientific study. Science, art and higher civilization were in their infancy when the first gleams of revelation gladdened the race. It is a strange fact, however, that the discoveries of science are strongly confirmatory of the credibility of the sacred writings, and in this respect the Scriptures stand alone. All other ancient books fail to harmonize with the scientific discoveries of later times, while between the Bible and science there is substantial agreement.

The text is from that last prayer offered by our Lord before he went to his cross. It was a time for solemn thought and sober reflection. He and his disciples had finished the evening meal in the upper chamber; he had gathered the crumbs of the feast and a little of the wine, and with these had instituted the sacrament of the Lord's supper; the shadows of Calvary were slowly gathering about him; the moans of Gethsemane were soon to break on the ears of his disciples. He opens his heart in prayer in their behalf, and also pleads for that unnumbered host which should believe on him through the preached word; and there, under thrilling, awful surroundings, he gives to revelation, to God's word, its apotheosis: “Thy Word is truth.”

Suffer another preliminary reflection before coming to the main proposition. It is this: If we were to reject the Bible, and seek to make choice of a substitute, what would be the result? I answer: We would be shut up to three alterna-

tives—we must choose paganism, Mohammedanism or skepticism. These, together with revealed religion, are contending for the mastery of the human heart. The three have often made common cause against Bible religion. True, Islamism, the religion of the False Prophet, borrows some features from Old Testament faith, while paganism and skepticism have much in common. Take an instance: The scientific theories (scientific, so called) of the “eternity of matter” and “spontaneous generation” are rank paganism, and are prime notions renounced by converted heathen on embracing Christianity. Buddhism, being atheistic in its origin, neglects the divine element in soul restoration, and seeks salvation from the misery of existence through self-renunciation. It is a child of the Aryan race. Islamism exalts the divine and debases man. If religion must do full justice to dependence and liberty, it is easy to see that Christianity must become the universal faith, since Christianity alone has fused the divine and human, dependence and liberty, religion and ethics, into a harmonious and individual unity.

These three religions—Buddhism, Islamism and Christianity—are ethical and fitted for conquest, and the contest in the future will be between them. I say ethical in contrast with natural religions, such as the faith of the old Dravidians, Pelasgians, Etruscans, Aztecs and Incas. These are all “nature” religions, the religion of savages; and such is the tendency to feebleness and decay in these religions, that we have only the degraded remnants of their former beauty and strength as a basis for study.

Having thus briefly outlined the relations which all religions sustain to each other, and having examined their credentials to a limited extent, let us now study the general proposition suggested by the text. We will be able to speak only of the more important particulars in which the Bible is true. May the Holy Ghost shed light along this path!

“Come, Holy Ghost, for, moved by thee,
The prophets wrote and spoke;
Unlock the truth, thyself the key,
Unseal the sacred book!”

I. THE BIBLE IS TRUE, IN SO FAR AS IT DISCOVERS TO MAN THE TRUE GOD.

The first thing essential to any religious system is an object of worship. The object of worship ought to be above and superior to the worshiper. Man ought not to adore anything below and inferior to himself. If there is a proper object for human worship, man ought to know it, but he cannot discover, unaided, such object or being. The being must discover himself to man, since "the world by wisdom knew not God." By a personal apprehension, each man must, for himself, arrive in consciousness at the wondrous fact of God's existence.

So God revealed himself to the fathers, to those earlier custodians of revealed truth. Furthermore, if such a being as the Jehovah of the Bible exists, the revelation of himself to man is a most natural and desirable thing—desirable not only on God's part, but especially so by man. It pleased God, then, to make himself known. Perhaps he longed for companionship; there is a strange sense of loneliness in the thought that there was once a period of time when God alone existed; when there were no rolling spheres, rejoicing angels or dying men; when there was nothing but God in silence brooding. He was infinite in love, but there was not so much as an atom on which he might bestow his affection! He could not create a companion equal to himself, but he could create angels, men, stars, worlds! How long he waited we know not, but the long, long silence was broken with "Let there be light!" and there was light.

Having enabled man to discern his existence in the abstract, God proceeds to unfold his nature and attributes, and for forty centuries he parcels himself out to man a little at a time, (I speak reverently,) by a series of short lessons, in order that man's comprehension of the infinite may be perfected. The first lesson was that of his unity; then his power, wisdom, truth, justice, holiness and mercy; and these essential

qualities were possessed by him to an infinite degree. Not so with man: his sense of justice, of holiness, of mercy, is vague and indefinite. Hence no human mind could dream out such a being as God, and clothe him with the character and perfections accorded to him in the Bible. *Man gives to his deities no better character than he himself enjoys.* Hence the Jehovah of the Old Testament is revealed, not invented.

II. THE BIBLE IS TRUE IN SO FAR AS IT UNDERTAKES TO ACCOUNT FOR CREATION.

It has been popular in some quarters to discredit the Biblical view of the cause of the universe. Two views are prevalent in accounting for worlds, life and men. The first seeks to eliminate God from creation, and to give us instead the notion of the "eternity of matter," with its kindred idea, "the spontaneous generation" of life-germs from dead matter—that all forms of life now upon the earth, or elsewhere, are traceable to an ancestral, primordial life-germ generated spontaneously from lifeless matter. The second view is that God alone is eternal, and that matter, life and mind were created by him for his pleasure and glory; that "In the beginning God created the heaven and the earth," and that "without him was not anything made which was made." There may be a middle view which puts an intelligent first cause back of the first life-germ, and which then infers that from the parent germ all other forms of life have been evolved.

This middle form of evolutionary thought is not so bad as that in which bold materialism is the corner stone, since herein is granted a Creator and created life force. But the barriers to its acceptance are equally insurmountable. For, mark, evolution finds bridgeless chasms and "missing links" as it attempts to mount from the invertebrate and brainless ooze of a monod to a man! There is a yawning chasm between the ferns and lichens of the lower Silurian strata and the phænogams of the Devonian era. The former are propagated by spores, the latter by seeds. There is a yawning

chasm between the jelly fish of the post-carboniferous age and the cattle and deer of the post-pliocene period. There is a yawning chasm between the quadrupedia and man.

I neither affirm nor deny the correctness of evolutionary theories, but content myself by urging these objections to their acceptance. In evolution we discern simply a vague, unsatisfactory and badly bungled hypothesis. Science cannot rest her foot on a hypothesis, but upon facts, and facts alone. And as she spreads her wing over this flood of theory, of guesses, she is compelled, like Noah's weary dove, to fly back to the ark of God's word for a place to rest!

There can be no quarrel between the works and the words of God. We need not be ashamed of Moses. He sat down in the wilderness, in the tumult consequent upon the deliverance of a race of slaves, and far removed from libraries, from schools, from scientists, he had the audacity to write the story of the birth of a universe. A black, opaque ball, cold, lifeless, silent and without light, hangs before him in mid-space; a blazing sun then creeps out of the shadows and bathes in light the slowly-rolling infant world; it feels the genial heat; the vines begin to spring forth, and flowers are casting up their sweet odors. The stars glance down through the frosty air, and are marshaled in glittering hosts along the sky. But something is still lacking, and so an unconscious form is laid in the garden of beauty, to be breathed upon by the Lord God Almighty. Man, thus formed, opens his eyes amidst the beauty, the splendor, to become the ruler of all lower things, and the friend of God.

This is the Bible view of creation, and it harmonizes with the latest geological discoveries. Take one phase of the subject: that of the order or sequence of the several creative acts mentioned by Moses. He begins with a "beginning" and ends with man. Between the "beginning" and man no less than fourteen creative acts are recorded. Geology indicates that there was a "beginning"—a time when the worlds were

not; that the suns and worlds have passed up from infancy to age, and some of them to old age and death. These successive creative acts of Genesis are mentioned in geologic order. This is an important fact, since Moses could not have known the order in which things were made except by revelation. Geology as a science was unknown in his day. There was every possible chance for going astray in setting down the creative steps, unless the writer was divinely guided. Why? Dr. Kinns has shown that the order, as to sequence, in which any fifteen events can be placed, is subject to over one billion changes! If every soul on the globe were to undertake to write the order of fifteen events to them unknown, there would be a thousand chances to one that the sixteen hundred million attempts would be incorrect. Yet Moses wrote fifteen facts geologically correct; facts which occurred ages before his birth; creative acts of which no written record had been made for his guidance, and which no mind could know but by revelation from God. Since, therefore, Moses is correct as to the order in which the events occurred, we have a strong presumption as to the truth concerning the events themselves.

III. THE BIBLE IS TRUE IN SO FAR AS IT DISCOVERS TO MAN HIS RELATION TO GOD AND TO HIS FELLOWS.

Very early after man's creation, God saw that his servant needed moral guidance; that he could not discover, from nature simply, his duty to his God or to his fellow man. "Nature" religions may awaken within us awe, admiration, and something akin to a sense of dependence, but the loftier themes of duty, responsibility, redemption, are ignored. Revealed religion plants itself upon a higher plane, and concerns itself most with questions of great moment.

The devout student of the Bible must feel that the sacred penman spent little time on matters of small import. True, there is much that is apparently unimportant—the details concerning the temple, the dress of the priests, and much his-

toric matter pertaining to seemingly trivial themes—and yet, if we take our place back there with those people and acquaint ourselves with their crude notions, we would see good reasons for the course pursued by the sacred writers. After, therefore, a few chapters concerning the science of world building, the writer of Genesis passes, with nervous haste, quickly to the science of redemption. The grosser themes relating to the material world are dismissed, and the pen finds nobler employ in discussing things spiritual. Moral restraints, commandments, sacrifice, forgiveness, immortality are spread upon almost every page of the sacred word. God's amazing love to man, his patience, forbearance and pity are most tenderly and gratefully referred to everywhere by the holy seers. Gradually duty, responsibility and the grievous effects of transgression are revealed to us.

Let us devoutly thank God that he has not been a disinterested spectator in the presence of the sinfulness of this groaning world; for when he saw man stretching his hands up through the darkness, that perchance he might touch God and find healing for the soul, God did not withdraw from us, but humbled himself and became the friend of sinners. Not in rolling suns and racing worlds are we to find the strongest manifestations of God's love for a lost race, but rather let us find the deepest expression of that love in the dying cries of "the only begotten of the Father."

That responsibility which even untutored man instinctively feels, that strange suspicion that something is wrong in the moral world, leads man to build temples and create gods. Revelation comes into the midst of the smoking altars of a thousand false hopes and discovers to us a loving Father, and grace, mercy and peace, and we are sweetly hushed into rest. We are conscious of impending wrath, and revelation comes to light a way of escape. This is the primitive faith which confronted the old-time heroes of the eleventh chapter of Hebrews; the faith which reappeared in the joyous days of the Christ; the faith that is enshrined in the heart of evan

gelical Christianity; the faith that must ultimately "overcome the world" and reign triumphant. In the concrete that faith discovers to us a lost race, a promised Redeemer, a dead, risen and seeking Christ, and salvation *now*, full and complete, for every repenting, believing sinner! Praise his name!

IV. THE BIBLE IS TRUE IN SO FAR AS IT DISCOVERS TO MAN HIS DESTINY.

After "life's fitful fever," what?—a question asked often by every soul, civilized or barbaric, Christian or heathen. The problem of death and the grave—who can solve it? Man desires to survive death, he shudders at the thought of annihilation; he feels that somehow he will survive the dissolution of the body; that in another state of being he will bring to perfection those nobler elements of his nature which down here were so fettered by time and sense. "What does it mean?" asked the mother of the first babe that died, and that lay cold and lifeless upon her knee. The question was taken up by the philosophers, by the wisest teachers of the ancients, but no satisfactory answer was found until "life and immortality were brought to light through the gospel."

The race went on, burying its dead and mourning for the departed as gone forever, sorrowing "as those who have no hope," when lo! a stranger stood at a tomb near Bethany, and soothed a broken home, saying: "I am the resurrection and the life!" If, when we stand at the grave of a loved one, we could have our vision sharpened, if our eyes were not holden we might see, through our tears, that stranger from Calvary. Nail points are in his hands, his feet; the scar of a spear thrust is in his side. We might lean upon his arm and sob our grief away, as he tenderly proclaims God's pledge of our immortality: "He that believeth on me, though he were dead, yet shall he live."

"Break off your tears, ye saints, and tell
How, high, your great Deliverer reigns;
Sing how he spoiled the hosts of hell
And led the monster, Death, in chains.

"Say: 'Live forever, wondrous King,
 Born to redeem and strong to save!'
 Then ask the monster, 'Where's thy sting?'
 And, 'Where's thy victory, boasting grave?'"

We are passing through a stranger land. This is not our home. What of the spirit realm to which we haste? Answer, paganism; answer, skepticism! But in frenzy of spirit they cry out: "Alas, we know not!" Or, it may be, they jest and ridicule our holy aspirations. They with naked eye look up towards the unseen. Few of the splendors of the stellar world are visible to the unaided vision; but put the eye to the Paris reflector, or to the glass soon to be placed for our own University of Southern California, and you can count millions of blazing stars which no human eye ever beheld! So with the Word of God. Looking through the telescope which revealed religion holds to the eye of faith, we sing:

"I fancy but thinly the veil intervenes
 Between that fair city and me!"

Now, paganism, sing for us! And we hear the dreary philosophy of "The Light of Asia;" while mountains of separation rise between Walt. Whitman and Whittier, who, musing by the embers of his "Driftwood" fire, at four score years and more, writes:

"As low my fires of driftwood burn
 I hear the sea's deep sounds increase;
 And, fair in sunlit light, discern
 Its mirage-lifted isles of peace."

Verily, our Quaker poet hath stood at the empty tomb of Joseph of Arimathæa.

Mountain peaks rise between Byron and Charles Wesley, and between the Christless, hopeless philosophy of George Eliot and the victorious song of Phœbe Cary:

"I'm nearer my home in heaven to-day
 Than ever I've been before."

And how much difference in the spirit which gives birth

to the chill doubt of an Ingersoll or a Voltaire, and the sublime faith of a Bryant, as it sings:

“For God has marked each sorrowing day
And numbered every secret tear;
And heaven’s long age of bliss shall pay
For all his children suffer here!”

These truer friends of humanity have drawn their inspiration from the Bible, as have the good of all the ages. The Bible is true. Read it. Read it for history, for biography, for poetry, for doctrines, for comfort. Enter into this wonderful temple of truth. Its golden dome rests on sixty-six strong pillars. Five of them were placed in position by Moses; an Isaiah, a Daniel, a David furnished others. Matthew, Mark, Luke, John, James, Peter and Paul set others in their places. Diametrically opposite Genesis stands the Revelation of the exiled son of Zebedee. Enter in and find warmth and cheer and shelter from the storm. Hear the song of creation, when the “morning stars sang together;” hear the first notes in the song of redemption; hear the wail of the babe, which breaks the still night air of Judea; hear the song of peace and good will which the angels sang over Bethlehem’s manger cradle; hear the “It is finished!” of Mary’s Son; hear the song of the glorified host, as they swing to and fro upon the plains of light, crying: “Worthy the Lamb that was slain.” Then, over each portal of this temple of truth, read in letters of living light: “*Heaven and earth shall pass away, but my words shall not pass away!*” Thy word, oh God, my Father, is truth! Amen.

OUR FALLEN HEROES AND THE LESSONS THEY TEACH.

(A MEMORIAL SERMON.)

By J. W. D. ANDERSON, A. B., OF THE SOUTH KANSAS CONFERENCE.

“And this day shall be unto you for a memorial.” (Exodus 12: 14.)

Solemn words, spoken of that most awe-inspiring event in Jewish history — the Passover — when, because of the blood sprinkled upon the door posts and lintels, the destroying angel “passed over” the houses of the Israelites, and their first-born sons were spared. We deem it not a light and trifling use to apply them, as we propose this morning, to the day we keep sacred in commemoration of those who, for love of country, laid down their lives that the angel of destruction might “pass over” us, and leave our beloved land entire.

Love of country is the one sentiment which strikes a responsive chord in every human heart. No sky is so blue as that upon the other side of which, in our childish imaginations, we could almost hear the tread of angels. No stars have ever been half so brilliant as those upon which we gazed in childhood, and wondered if they were windows in the sky through which the light from heaven shone, or only fragments broken from the sun, and placed in position by the finger of God. That sky bent over, those stars looked down upon our native land, the love of which, as we grew older, became interwoven with the very warp and woof of our existence.

And because this sentiment is universal in its prevalence, men honor those who have died in their country's defense, no matter where nor in what period of the world's history

they may have fallen. For more than two thousand years men have gone, as on a sacred pilgrimage, to Thermopylæ, to gaze upon the spot where Leonidas and his little band of Spartans laid their lives, a voluntary offering, upon the altar of their country. The eye of the pious Scot will glisten, even yet, as you talk to him of Bannockburn, or tears will fall at the remembrance of the fatal field of Flodden. If you want to find the tender spot in the heart of the true Englishman, talk to him of Waterloo, or but mention the patriots behind the intrenchments at Lucknow, during the Sepoy rebellion.

But the fields upon which our heroes fell are too numerous and too widely sundered for us to make them objects of pilgrimage. Bull Run, where rash heroism rushed unprepared into the fray, Donelson, Shiloh, Vicksburg, Lookout Mountain, Gettysburg, where, on each side, eighty thousand determined men faced each other to practically settle the conflict, Nashville, the final march on Richmond—all these and many more present themselves before us, standing as perpetual reminders of the greatness of the work, the vastness of the field where sleep our soldier dead. From all parts of the north-land they came, in all parts of the south-land they fell, and are resting quietly now beneath the blue skies of the land for which they fought. No sound of cannon or harsh greeting of war disturbs their slumbers, but the balmy breezes of perpetual summer blow over their graves, and bear to the North, in an ever-increasing sound, the voices of their former foes, recognizing the beauty, justice and holiness of the cause in which they perished. "Life's fitful fever over, they sleep well."

"Three hundred thousand men,
The good, the brave, the true;
On southern field, in prison pen,
They died for me and you, kind friend,
They died for me and you."

And so it is meet that, in all parts of the land from which they went forth, grateful hearts should cherish them, and

that we should meet in these memorial services to recall their deeds and so perpetuate their memories and influence upon the earth. That we may the better do this, let us consider—

I. THE SPECIAL FEATURES OF THAT PATRIOTISM MANIFESTED BY OUR SOLDIER DEAD.

I. Their patriotism was especially commendable because of the greatness of the country in whose behalf it was manifested.

For nearly six thousand years God held the curtain of secrecy between the old world and the new. While the Egyptian dynasties were passing away; while Greece was exulting in her supremacy; while Alexander was weeping for more worlds to conquer; while Rome was absorbing all nations, and then slowly disintegrating into her primal parts; while universal idolatry reigned supreme; while Christianity was young on the earth, and pure as its original Founder, and after corruption threatening its very life had found its way into the church—during all these varying phases the new world was unknown.

But when the fullness of time had come; when old governments had proven their inefficiency; when tyranny and usurpation walked unquestioned; when those who followed the mandates of the Most High had fled from one city to another, until there were no more untried cities to receive them, then God withdrew the mystical veil separating the visible from the invisible, and lo, the country in which we now so delight was exposed to view!

Here came our forefathers as to a veritable "Land of Beulah." Here came the religiously oppressed, of all names and creeds. The Puritans found their way to Massachusetts, the Baptists to Rhode Island, the Quakers to Pennsylvania, the Huguenots to the Carolinas, the Catholics to Maryland—and, wheresoever they went, they found a home prepared for them by the divine hand. Here came also the politically oppressed from all the governments of the old world, pre-

pared by an actual experience of tyranny to appreciate the sweets of liberty. From the eastern sea, where they sat down, to the western ocean, whose existence seemed almost a fabulous myth to them; from the frozen regions of the north to the life-renewing fountains of the south, stretched the magnificent domain to which God had given them the title deed.

A form of government equal in grandeur of conception to the magnitude of the country for which it was prepared was devised, and, after years of preparatory struggling, the United States took her place among the nations of the earth. In extent far outranking Europe; in material resources outranking the world; with gold, silver and precious stones laid up in her mountains; with navigable rivers in all parts of her wide territory; with water power for factories and mills rushing and dancing down her hillsides; with countless stores of coal in the bosom of the earth; with the agricultural resources of her lowlands; with cattle grazing upon the thousand hills of her highlands; with wheat, corn and oats in her northern regions, and cotton, rice and sugar in her southern regions, what portion of the globe could God have found more suited to establish a nation after his own heart, and what advantages could he have given such a nation greater than he had already given us?

And it was to preserve this wondrous domain, this most generous gift of God, that our fallen soldiers died. It was to prevent a dividing of material resources which would have crippled us forever—a division which would have set the right side of the heart against the left side, the left lung against the right. It was to maintain that providential arrangement by which God seemed to have spoken to our fathers as he spake to Abraham: "I will make of thee a great nation." So, with this lofty purpose in view, their patriotism was pure, noble, commendable.

2. Their patriotism was commendable because of its total disregard of danger.

The same power that endowed us with life, planted within us the instinct of self-preservation. Only the fool walks heedlessly into danger. The wise man takes all possible precautions to avert destruction. These men who left their homes had this same instinctive love of life. They were young, as were some of you. They had just begun their life work. The farm had been bought and the little house had been built; the clerkship had been secured which was to lead to better things; the lawyer's office had been opened from which they were to step into congress, thence into the presidential chair. Life's dreams were sweet, life's pictures rosy tinted. Their castles in the air had as formidable walls, as towering battlements, as had those that you were building then, or that we of this generation are building now. The sweetest, daintiest, prettiest, winsomest little woman in all the world had trustingly placed her hand in that of the young soldier, and every morning and evening, as he went to his work or returned therefrom, there were pressed upon his lips the warm kisses of undying affection. Perhaps little hands clung to his fingers, and little lips prattled words which seemed more sweet and wise to him than would have seemed the voice of an angel.

And yet, all these fond dreams were given up—all this blessed companionship of the present, all this hope for the future—and instead, there came the dull monotony of camp life, filled with unutterable longings after loved ones; the long, weary marches, when soul and body seemed separating from sheer exhaustion, and the tired feet refused to assist further in the work of self-destruction; the roar and smoke of battle; the singing of bullets as they passed on their deadly errands; the bursting of shells, the roaring of cannons, the neighing of infuriated horses; the groans and shrieks of the wounded, and finally, for these our comrades, death! No more rejoicing over victory, no more fond meetings with loved ones, no triumphant marching home, but, in many cases, a nameless grave and eternal oblivion!

Remember also that, in addition to these dangers, they were subject to the peculiar horror of "civil war." These were no strangers or foreign invaders against whom their guns were to be pointed, but father must be arrayed against son, and brother against brother. "Our own familiar friend, in whom we had trusted, even he had risen up against us," and so the conflict became inexpressibly distressing.

3. Their patriotism was especially commendable because of the greatness of the evils against which they waged war.

After the Revolution, when independence had been secured, there arose in the new Government two parties—the one favoring a strong, central government, the other claiming the absolute sovereignty of the States. Down through the different administrations the question was discussed, and no conclusion reached. The civil war was the final test. Leading every charge, inspiring every attack, loading every musket, swinging every saber and pointing every bayonet, were the two ideas—strong central government, absolute State sovereignty. If the first triumphed, the United States, bound together by the firm band of the constitution, would stand forever. If the second should win, the constitution would become a rope of sand, binding nothing, and the United States would be simply an aggregation of independent governments, with no unity, no homogeneity, no permanence. So their patriotism was inspired by the thought that upon the issues of the conflict depended the absolute life or death of the grandest nation on earth.

Secondary to this great animating principle was the determination that the power of slavery should be broken. Perhaps, in the beginning of the war, God alone knew that the measure of the greatest iniquity on the face of the earth was entirely full, and that the clock of time had struck the hour of freedom.

But at the head of the Government, during this great crisis, had been placed a man whose heart throbbed in sympathy

with all humanity, and when the finger of providence pointed to the favorable moment, moved by this loving, tender, sympathetic heart, Abraham Lincoln placed his arms around the suffering millions of bondmen and lifted them into light, liberty and freedom!

Honor to the great, moving agent; but let us not forget that, but for the bravery of those who conquered peace, the emancipation proclamation would only have been so much waste paper, and the negroes would still have been slaves.

Because of the accomplishment of these great objects, our fallen heroes have placed us under a debt of gratitude which we can never pay. More than seven million of our fellow citizens acknowledge to-day, with tears of thankfulness, that to them they owe all that makes life worth having. All the loving memories which cluster around "home," "fatherland" and "native country;" all the pride which we feel in the exalted position we occupy among the nations of the earth, we owe to those who counted their lives as nothing, if so be the stars and stripes might continue to float triumphant over a free and united people. Let us give them reverence in our hearts, and be grateful.

II. LET US DRAW SOME PRACTICAL LESSONS FROM THE SPIRIT OF PATRIOTISM MANIFESTED BY OUR FALLEN HEROES.

I. We ought to recognize the fact that this is now one country, and that "all we are brethren."

This is the first great duty of patriotism to-day. By our victorious armies we settled the fact of national unity, and made territorial division impossible. History fails to show an instance where so great magnanimity was shown by a government to its rebellious subjects. We took away none of their lives, although the universal punishment for treason is death. We fully and freely gave back their rights of citizenship to the rank and file of the army, and provided an easy way by which even those who had violated oaths of allegi-

ance to the Government might have their political disabilities removed.

All this was magnanimous, but there is a greater magnanimity than this. It is the recognition of the honesty, the sincerity of the great mass of Southerners, and their genuine love for "the lost cause." It is the recognition of the fact that a new South has grown up in the quarter of a century since Appomattox—a South which is being filled with the hum of machinery and the push of a progressive age; a South which recognizes the grandeur, beauty and symmetry of the General Government, which honors the old flag, and would be quick to take up arms in its defense.

Since, then, we are one nation in territory, thought, purpose and destiny, ought we not to frown on any one who maliciously labors to keep alive resentment, and to thus cause the only division possible? Surely no one who has shouldered a musket and imperiled his life for love of country would now so far forget himself as to stir up this spirit of animosity, and thus allow his life to become a menace to the Government he fought to save!

Let us remember that the first recognition that the "era of good feeling" had dawned came from the South, when they decorated with flowers the graves of our soldier boys. Let us be glad that the generous thought was taken up by the North, until now, on Decoration Day, there will be no known grave of those who are—

"Under the sod and the dew,
Waiting the judgment day;
Under the laurel the blue,
Under the willow the gray"—

but will be decked with a garland of flowers and watered with the tears of sympathy.

And I am glad that the Grand Army of the Republic has furthered this growing spirit of amity by admitting General Johnston to honorary membership. A "Grand Army of the

Blue and Gray," where the old soldiers who fought upon either side could meet in fraternal relations, talk over their battles, and recognize their present common interests, would be one of the best things possible for our country. For the old soldiers respect each other. They did not stand face to face at Missionary Ridge, Cold Harbor and Little Round Top, to carry away a poor opinion of the men who stood behind the muskets upon either side. It is the men who stayed at home, and never smelt powder in the conflict, who are now standing up, both North and South, in the spirit of the very demon of demagoguery, and laboring to keep alive the sectional spirit.

2. In the same spirit of patriotism which animated our fallen heroes, we ought to take up the duties of citizenship.

In this Government every citizen wields an influence too potent to be safely misapplied. The preservation of the Government is upon our shoulders; yet, in recognizing and assuming the responsibilities of our citizenship, we are veritable cowards and laggards—more, even enemies to the Government many of us fought to maintain.

Take a single instance—that of our jury system. If I were to say to you soldier boys that you went to the war for the thirteen dollars a month that you received, you would laugh me to scorn, and say that patriotism prompted you to give up positions many times more lucrative and enter the service. But suppose that the same patriotism should require you now to go to the county seat, and sit for two or three weeks on a jury at precisely the same compensation you received as a soldier: probably there is not a man of you but would move heaven and earth to get excused. You would look at your business, think of the fifty cents a day, and the thing would be settled.

But do you not know that the jury is, or ought to be, the very bulwark of our country? And do you not know that honest, responsible men have shrunk from the jury until

it has come to be composed largely of rogues and professional perjurers; and that justice has, in many cases, become a perfect mockery? Lawlessness can only be overcome by perfect courts of justice, and perfect courts of justice can only be found when honest men sit in judgment. The patriotism which inspired the man who carried a musket ought to sustain the man who sits in the jury box.

3. The same spirit of patriotism ought to cause us to face, in a soldierly manner, the present dangers which threaten our country.

That there are dangers threatening us, no one denies; and because they do not call us to arms they are not any the less alarming.

(1) *One of our great dangers is corruption in politics.*

No one doubts that the great mass of people—north, south, east, west—are honest, sincere, reliable, and desire good government. And yet every one knows that in our political methods we are shamefully corrupt. How, then, is this? Can a pure fountain send forth impure waters?

The trouble is, that we are dominated by soulless organizations called *parties*. The better three-fourths of each political party stay at home from the primary caucus, whence the power takes its rise. The baser element is there, and a man of the same character is sent to the county convention, which results in a man of the same kind going to the State convention; and so scheming politicians, acceptable to the element which nominated them, are run for office. The good men of all parties think they are compelled to vote the party nominations, and so the corrupt influence is perpetuated at last by the votes of honest men.

Our duty as patriotic citizens is plain: if we know or believe that a man is too incompetent or too corrupt to administer the affairs of government correctly, the patriotic finger which pulled the musket trigger should draw a pencil over the name, though he were nominated by a hundred party conventions.

Our conscience is the last court of resort. "Happy is he that condemneth not himself in that which he alloweth." Only when the individual voter exercises his conscience as to party platforms and party nominees, and stands with an independent ballot, on which is written "righteous government," in his hand, can we hope for purity in politics and the best result from our political system.

(2) *But the greatest foe to our country to-day is the liquor traffic.*

Unless this evil be faced in a soldierly manner, the sacrifice which our fallen soldiers made will have been largely in vain. Worse than the cultured effeminacy of Greece, worse than the barbaric debauchery and licentiousness of Rome, is this foe which is now attacking our national life. Did I say attacking? More, it has entire control of our Government, not by force of arms but by the bribery of *ninety cents on the gallon*, which it pays for the absolute right to run its nerve-paralyzing, soul-destroying business.

Do you doubt this? Look around you. So thoroughly is the liquor traffic entrenched in our midst, so entirely is it conceded to be a legitimate source of revenue to us, that our whole country may be justly said to be one vast saloon, of which God's green earth forms the floor and the blue sky the covering. The President, by virtue of his office, is the great saloon keeper. The revenue officers are the white-aproned bartenders. Kansas and Iowa, Maine and the Dakotas, are only aisles cleared between the tables at which we can hear the clink of glasses and the shouts of drunken revelry. And, since this is a government "of the people, by the people, for the people," *we, the people*, are the proprietors and authorizers of the whole nefarious business.

I grant you that our Government is rolling in wealth; but for every glittering heap of the "surplus" piled up in our treasury, the light has gone out of some drunkard's eye, some wife has suffered, some son or daughter has been sent

out into a life of shame and crime. A saloon in the United States Senate, another in the House of Representatives, one in our own prohibition State on the Government reservation at Leavenworth, more than a thousand in the District of Columbia — these show how deeply and thoroughly the General Government is involved. We paid two thousand dollars for the liquors with which our Congress-men held their bacchanalian revels on the funeral train which bore the body of President Garfield to the grave, and seven thousand dollars for the liquor which was used in the disgraceful orgies of the Yorktown centennial!

Is it not true, then, that out of a pure, disinterested patriotism, we ought to rise in our might, and swear that the liquor traffic must follow slavery out of existence? Oh for another marshaling of the soldier boys from every part of our common country! Oh that we might see them forming by companies, regiments and battalions, with the old heroic look on their faces, the old triumphant faith in God and country in their hearts! Hark! I hear the heavy, regular tread of their footsteps. No guns are on their shoulders, no swords clank at their sides, but a ballot is in each hand, and on it I see inscribed, *For national prohibition!* As the serried ranks march past the polling places of our nation, the ballots descend in snow-white showers, and under the feathery mass the liquor traffic goes down as before an Alpine avalanche!

If these national dangers are bravely met and these lessons learned, then will not our fallen heroes have died in vain. They *have* not died in vain:

“They never fail who die

In a great cause. The block may soak their gore,
Their heads may sodden in the sun,
Their limbs be strung to city gates and castle walls;
But still their spirit walks abroad. Though years elapse,
And others share as dark a doom,
They but augment the deep and sweeping thoughts
Which overpower all others, and conduct
The world at last to freedom.”

And so we hail them as successful heroes. Tenderly, lovingly, do we recall their memories, and will teach the unborn generations to reverence their names. Through the influence of their example, our own lives shall be purer, more Christ-like, more worthy the great, God-given country for which they died, and for which it becomes our highest, most solemn duty to live.

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